

Report of PROCEEDINGS

OF THE

FIFTH CONVENTION

OF

AMERICAN INSTRUCTORS

OF THE

DEAF AND DUMB:

HELD

AT THE INSTITUTION FOR THE DEAF AND DUMB,

JACKSONVILLE, ILL.,

AUGUST 11th, 12th and 13th, 1858.

Accession No. 107

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PROCEEDINGS OF THE CONVENTION.

FIRST DAY—*Wednesday, August 11, 1858.*

At 10 o'clock, the members assembled in the chapel of the Institution. The following Institutions were represented:

NEW YORK INSTITUTION.—H. P. Peet, LL. D., President; Rev. Thomas Gallaudet and Lady, Edward Peet, Dudley Peet and Lady, G. C. W. Gammage; Mrs. Mary E. Totten, Assistant Matron.

HARTFORD INSTITUTION.—Rev. W. W. Turner, Principal; Samuel Porter.

OHIO INSTITUTION.—Rev. Collins Stone, Superintendent; Benjamin Talbot, R. H. Kinney.

INDIANA INSTITUTION.—Rev. Thomas MacIntire, Superintendent; P. A. Emery, B. F. Nordyke.

MISSOURI INSTITUTION.—W. D. Kerr, Principal; J. G. George, R. P. Kavanaugh, J. McFarland.

WISCONSIN INSTITUTION.—J. S. Officer, Principal; Hiram Phillipps, Mrs. J. S. Officer.

PENNSYLVANIA INSTITUTION.—J. L. Noyes.

MICHIGAN INSTITUTION.—Rev. B. M. Fay, Principal; W. L. M. Breg.

MISSISSIPPI INSTITUTION.—A. K. Martin.

ILLINOIS INSTITUTION.—P. G. Gillet, Principal; Mrs. P. G. Gillet, Louis H. Jenkins and Lady, Thomas J. Caldwell,

A. B. Baker and Lady, Selah Waite and Lady, Geo. B. Dodge, Marcus L. Brock, Miss Eliza M. Trotter, Teachers; Miss Maria Lawyer, Matron; Miss Sarah Mitchell, Assistant; Geo. T. Brown, President; Wm. Thomas and Robert Boal, Trustees.

Rev. Mr. TURNER, of the American Asylum at Hartford, Connecticut, arose and said:

Gentlemen:—The time this Convention was called to assemble has arrived; I will read as a preliminary to its organization, the announcement in the "*Annals*."

Mr. TURNER read the announcement in the number of the "*American Annals of the Deaf and Dumb*," for April, 1858, and proceeded:

The first steps preliminary to the organization of the Convention will be the appointment of a temporary Chairman. Will some one please to nominate one?

Mr. ———. With a view to the further organization of the Convention, I move that Rev. Mr. LOCK, be elected temporary Chairman.

Seconded and carried.

Rev. Mr. LOCK took the Chair.

Mr. MACINTIRE—I move that L. H. JENKINS be appointed temporary Secretary.

Seconded and passed.

Mr. GILLET—All the Conventions I have heretofore attended, have been opened with prayer, and I will suggest the propriety of the Chairman calling upon some Clergyman to thus open this meeting.

CHAIR—Rev. Mr. ALLEN will you please to open the meeting?

Rev. Mr. ALLEN offered an appropriate prayer.

CHAIR—The Convention is now open for business.

Mr. KERR—I hold in my hand a resolution which I will offer.

Resolved, That a Committee of one from each Institution here represented, be appointed to select the permanent officers of the Convention.

Seconded by Mr. STONE, and passed.

It was suggested that the Committee be nominated by the CHAIR.

The CHAIR named Messrs. Kerr, Porter, Edward Peet, Noyes, Talbot, MacIntire, Caldwell, Martin, and Officer. The Committee retired hereupon for consultation.

Mr. STONE—I will offer the following resolution, Mr. Chairman.

Resolved, That a Committee of three be appointed to examine the credentials of persons presenting themselves as members of this Convention.

Seconded and passed.

The CHAIR nominated Messrs. Gillet, Kinney and Emery. Mr. NOYES offered the following resolution.

Resolved, That a Committee of three be appointed to prepare a report on the order and form of business to be submitted to this Convention, and to report rules for its government.

Seconded and passed.

The CHAIR named the following Committee—Messrs. Stone, MacIntire and Edward Peet

Mr. KINNEY offered the following resolution.

Resolved, That a Committee of three be appointed to invite such gentlemen as they may think proper, to sit in this Convention.

Seconded by Mr. STONE, and passed.

The CHAIR named Messrs. Gillet, MacIntire and George.

Mr. TURNER—I move that hereafter in all our business the votes be taken by the uplifting of the hand, as many of the members of the Convention are Deaf and Dumb, and can vote in no other way.

Seconded and passed.

Mr. TURNER—The next business will be the report of

the Committee on Permanent Officers, and we shall perhaps be obliged to wait a little while for them.

CHAIR—Perhaps some gentleman will entertain the Convention with a few remarks in the meantime.

Mr. TURNER—I will explain to the Deaf and Dumb persons present what we are waiting for, that they may not get uneasy. (Mr. TURNER, explains in sign language that the Convention are waiting for the Committee on Permanent Officers.)

The Committee enter.

Mr. KERR—The Committee on Permanent Officers would report the name of the Rev. J. M. Sturtevant for President; and for Vice Presidents, Rev. W. W. Turner, H. P. Peet, J. L. Noyes, C. Stone, T. MacIntire, P. G. Gillet, W. D. Kerr, B. M. Fay, J. S. Officer and A. K. Martin; and for Secretaries, L. H. Jenkins and Edward Peet.

Mr. TURNER—I move the report be accepted.

Seconded and passed.

Mr. TURNER—I would now suggest that the President take the Chair. But we should have an interpreter appointed before we proceed any further.

Mr. MARTIN offered the following resolution :

Resolved, That Mr. TALBOT be appointed to act as interpreter of the proceedings of the Convention, for the benefit of the Deaf Mute members.

Seconded by Mr. STONE, and passed.

Mr. TALBOT—In accepting the appointment, I wish it understood by the Convention that I shall need assistance, as the duties of interpreter are somewhat arduous, and I take the liberty of nominating Rev. THOMAS GALLAUDET.

Seconded by Mr. KERR, and passed.

Rev. Dr. STURTEVANT on taking the Chair said :

It is with unaffected diffidence that I take the position which you have assigned to me this morning. I could not

refuse such an honor, and yet it is hard for me to consent to wear it in the presence of such men as are connected with this Convention—men who have spent a life in this noble cause, and won for themselves a deserved renown to which I can lay no claim. Gentlemen, so far as it is any part of my duty to welcome you here to this home of your art, in the midst of the green prairies of the West, it is a delightful one. When I saw that you had appointed your Convention here, I was almost surprised; but I was greatly gratified that you had seen fit to come to this comparatively remote Institution, for the purpose of holding your annual gathering.

And, gentlemen, the citizens of this place will cordially and joyfully welcome you here. You hardly are aware of the character and history of the place to which you have come. You are treading on a soil which one no older than myself has seen almost as wild as though civilized man had never set foot upon it—and that too, since the years of my manhood began. You are hardly aware that the scene before you has all grown up under the eyes of my manhood, from an insignificant group of log cabins, not yet “fenced in,” as the western phrase is, to what you now behold.

It was one of the happy events of our early progress that wise and philanthropic men, having no political, no local, no selfish ends in view, selected this spot as the home for the Deaf and Dumb in the State of Illinois. It was the offspring of pure philanthropy, and reflects honor on the heads and hearts of those who originated it. In those early days when the Institution was just starting and had very small resources, I had the honor of being a member of its Board of Trustees, and I am prepared to rejoice to-day, in meeting such a Convention as this gathered here, to further the progress of this noble art.

There is one portion of my audience to whom I cannot directly speak. I wish I could. I would have spoken to

them if I had not already gone so far into that period of old age where a man becomes too much an old foggy to learn a new thing, before I became acquainted with, and interested in them. But old age refuses to learn new modes of expressing thought. I cannot learn your sign language, but I can tender you our hearty congratulations and express my own sincere joy when I see that this art has not only conferred on so many the advantages and accomplishments of civilized life, who would otherwise have been deprived of them, but that it has placed many in circumstances of competency and honor as the instruments of imparting like benefits to others unfortunate like themselves. I rejoice in seeing a Deaf Mute a teacher of Deaf Mutes.

I will only say one word here in reference to the business of the Convention. I would desire, that in all cases in which persons wish to speak, if I do not call their names, my memory may be assisted by some member of the Convention.

I make this request because I am a stranger to some of the members, and am a little slow in recollecting names, and associating names with countenances.

I will also suggest that it will be more convenient for the interpreter, if the Deaf and Dumb portion of the audience will occupy one side or the other of the house in the immediate neighborhood of each other.

Mr. TURNER—I would suggest that they occupy the block of seats right in front.

Mr. GILLET—I would also suggest that the reporter's table be placed in front of the Chair, and the secretary on the left and the interpreters on the right.

These suggestions were immediately put in action.

Mr. MACINTIRE—It has been the desire of all connected with these Institutions to have the sympathy of the public, and we are happy to know that we have always had it in all our operations in carrying on these Institutions, and also the

assistance and sympathy of the public press. I would, therefore, offer a resolution:

Resolved, That the meetings of this Convention be open to the public, and that the usual facilities be offered to the reporters of the public press.

Seconded and passed.

Mr. STONE—I believe the Business Committee are ready to report a series of Rules for the government of the Convention.

Mr. MACINTIRE submitted the following

RULES:

I. The members of this Convention present at any time appointed for a meeting, shall constitute a quorum for all purposes of general discussion and debate, and of adjournment.

II. The President, or one of the Vice-Presidents, or in their absence, a member chosen by the majority for that purpose, shall preside at each meeting of the Convention.

III. The proceedings of each meeting shall be in the following order:

1. Reading of the Minutes of the previous meeting.
2. Reports from Committees.
3. Reading of Communications.
4. Unfinished Business.

IV. All Committees shall report in writing.

V. Every resolution shall be reduced to writing and subscribed by the name of the member offering the same.

VI. At all meetings of the Convention, the rules of proceedings shall be those contained in Jefferson's Manual, except in those cases herein specially provided for.

Mr. TURNER—I move the Report be adopted.

Seconded by Mr. NOYES, and passed.

Mr. GILLET—If it be in order, I would like to read two communications sent to me, one from Mr. MORRIS, of the Institution for the Deaf and Dumb of New York, and one from Mr. CLERC, of the Institution at Hartford.

Mr. GILLET read the following communications :

FROM O. W. MORRIS.

. INSTITUTION FOR DEAF AND DUMB. }
NEW YORK, August 5th, 1858. }

P. G. Gillet, Principal:

DEAR SIR :—It is with much regret that I forego the pleasure of attending the Convention at your Institution, from which I had anticipated much, and must console myself with reading *about* it.

Such gatherings have done much good in various ways, but one important result has been to arouse the minds of thinking men to action, in the benevolent operations of the age, especially to the education of the class for whom we labor, by the cordiality manifested among the members at their meetings. And my hope is, that this may be increased at this Convention, and such measures adopted as shall secure increased success.

With my best wishes to the members of the Convention, and for your personal prosperity, I am,

Very respectfully, yours, &c.,

O. W. MORRIS.

FROM LAURENT CLERC.

HARTFORD, August 6th, 1858.

P. G. Gillet, Principal of the Illinois Institution for the Deaf and Dumb:

MY DEAR SIR :—I have had the pleasure of reading your last letter to Mr. TURNER, by which, among other things, you reminded me of the promise I made to yourself and lady two years ago, in Staunton, to attend the Convention which was to be held at Jacksonville, this month and year. I have not forgotten it, and had I now funds enough at my command, nothing, I assure you, my dear sir, would prevent me from fulfilling my promise; for, thanks to God, I continue to enjoy as good health as I did in Virginia. It is then, with sincere regret that I am obliged by these circumstances to deny myself the promised pleasure of seeing you and your pupils, and Institution.

I feel still the greatest desire to visit all the Institutions for the Deaf and Dumb, as also to witness the good results you all have produced, to impart such information, to explain such method of the difficult art of teaching, and to suggest such ways in the construction of sentences, and such order of ideas as might be desired, and as I am in possession of, by my long experience. It would be easier for me to do so on the slate than on paper, and I think that if, at your Convention, you would feel disposed to contrive such a plan as to have my traveling expenses defrayed by your respective Institutions, I would not hesitate to undertake the journey, next spring, and set out westerly, then southerly, and then return home, northerly, or the reverse; that is, go southerly first, and afterwards westerly, and then return easterly; but, if my proposition should not meet with favor, pray, gentlemen, do not think that I shall take your decision in an ill part; on the contrary, I shall conclude that my plan is not a feasible one, and although I shall not be present at your Con-

vention, I shall not feel the less thankful for the benefit you are eager to bestow upon my unfortunate fellow-beings.

Mr. TURNER started for New York, yesterday, in the morning train, and Mr. PORTER in the noon; and from New York they will go on to Baltimore, I trust, with Dr. PEET, and thence to Columbus, where they contemplate spending the Sabbath, and the next day proceed to Jacksonville; where I pray they may arrive in safety, before or after my letter reaches you.

My son, Rev. FRANCIS J. CLERC, has resigned the Presidency of St. Paul's College, at Palmyra, Missouri, and has been recalled to St. Louis, to be the Rector of Grace Church; but whether he has accepted or not, I do not yet know; so I am not going to visit him this year.

With my best regards to Mrs. GILLET and yourself, I am, my dear sir, yours truly,

LAURENT CLERC.

Mr. STONE—The Business Committee would report the titles of the following papers which they have for presentation to the Convention.

1. *"Difficulties of a beginner in learning the Sign Language."* By J. M. FRANCIS.

2. *"Development of the social capacities of the Deaf and Dumb."* By B. TALBOT.

3. *"The Missionary Element in Deaf and Dumb Instruction."* By G. L. WEED.

4. *"The Deaf Mute Language."* By W. W. TURNER.

Mr. TURNER—I would state in this connection, in regard to the communication from Mr. CLERC, that he is now in his old age, but still wishes to be useful to the Deaf and Dumb, for whose benefit he has spent a long life. He is very willing to visit any or all of our Institutions in the coming year or two, (if his life and health are spared,) that

he may give them his assistance, advice, the benefit of his experience, the result of the improvements which have been made in the instruction of the Deaf and Dumb, from the beginning of the enterprise to the present time.

He is willing to do this without any compensation, but simply from his regard for the Deaf and Dumb; and he wished me to say that his circumstances were such that he should probably not be able to make such an excursion or missionary tour unless his expenses could be paid, and he desired me to suggest this, that if any of the Institutions desire a visit from him or residence of one, two or three weeks with them, he would visit them, provided his traveling expenses could be met. If any of the Institutions in the West should desire to secure his services for a short time, to gratify their pupils with a sight of the Old Pioneer in the Deaf and Dumb enterprise in this country, he is willing to gratify them; and nothing but his poverty would compel him to fix such a limitation.

I would also say that Mr. CLERC is willing to superintend the personal education of two or three Deaf and Dumb young men, if they choose to put themselves under his particular care and supervision.

I now move that one of the articles be read to the Convention and I leave it to the Chairman of the Committee to select.

The CHAIR—The business will have this course if no objection is made.

Mr. STONE—I hold an article in my hand written by Mr. WEED of the Ohio Institution, who was anticipating the pleasure of being a member of this Convention, but was compelled to go East just before the Convention met. He placed the article in my hands to read it, and I shall ask your indulgence while I do so.

Mr. STONE read the article entitled "*Missionary Element in Deaf and Dumb Instruction.*"

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THE
MISSIONARY ELEMENT
IN
DEAF AND DUMB INSTRUCTION.

BY GEO. L. WEED, JR.

OHIO INSTITUTION FOR THE DEAF AND DUMB.

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THE MISSIONARY ELEMENT IN DEAF AND DUMB INSTRUCTION.

BY GEO. L. WEED, JR.

A ship's company discover an island whose inhabitants are an anomaly in the human race. Without spoken language, their only medium of thought is unsystematized gesticulation. Some are personifications of stupidity, while others exhibit a natural quickness of thought and action which makes their condition appear the more pitiable. The visitors look for the ordinary signs of barbarism, especially the idol and its temple; but not finding these, conclude they have fallen upon a nation even below those who have been regarded the lowest of mankind. The story of a new and strange people is heralded over the civilized world. Facts reported are made the basis of theories respecting the origin and development of the race, create a desire for increased information, and give direction to curiosity, adventure, study and Christian benevolence. The island is placed under the care of a Missionary Society, or an association is organized for its special improvement. Missionaries are sent out, and means furnished to surround the people with civilizing and christianizing influences. Every reported evidence of progress is the occasion of special rejoicing, and the work is prominent among the grandest enterprises of the age.

Should it, however, be thought best to break up this community, and transport its members to every State and city

and town in our country, each one would be looked upon with peculiar interest as a heathen; and he who should assume the task of elevating, civilizing, and especially Christianizing the stranger, would be called a missionary indeed. Should the darkened mind, under his teachings, become familiar with divine truth, and yield to its influences, the enterprise would be pronounced successful, and its record be one of the brightest pages in the history of the church.

The truth illustrated by this supposition is already anticipated. There is a people possessing the characteristics of these islanders in every community. The faithful teacher of any part of this people is a missionary. As such let us consider him; noticing some facts pertaining to *him*, and others to those whom he instructs, which have an important influence on the successful prosecution of his work.

I. A Teacher of Deaf Mutes should entertain correct views of their condition.

Without this, his labors will be often misdirected, and consequently fruitless or injurious.

To know the condition of a Deaf Mute before instruction, the teacher cannot resort to *analogies*; which, though they do not determine every point of inquiry, yet do make such approximation to truth as to warrant a certain course of action. He deals with a being who, in his most essential characteristics, is an isolation from his race. True, his physical nature—the least part of his humanity—may differ, in but a single particular, from that of those around him; but that single particular is a closed door, shutting out most important truth, and—like the “Golden Gate,” in Jerusalem’s walls—sealed until a prophet or the Lord himself shall open it. Till then, the voice of instruction and friendship, and the more charming one of affection, are as if unuttered or addressed to a senseless thing.

"The song of bird and bee,
The chorus of the breezes, streams and groves,
All the grand music to which Nature moves,
Are wasted melody
To (him,) the world of sound, a tuneless void,
While even *silence* hath its charm destroyed."

It were comparatively nothing, if *this* were all, but the Deaf Mute is an *intellectual* being. He has a mind capable of expansion, measured only by eternity. He has germs of thought that entitle him to a place in the same order of being with an arch-angel.

But what matter is it to *him*, that for six thousand years knowledge has increased, that kingdoms have risen and passed away, that the great and good have blessed, or the ignoble have cursed the earth? There is no such thing as History to him. Science is not even in its infancy. Newton and LaPlace might as well have never lived. The millions of treasure lavished on the Goddess of Wisdom and her temples, might as profitably have been cast into the sea. The years devoted to the discovery of truth, and the application of principles, might be blotted from the calendar without a loss. Every object, to such an one, is nameless. His geographical boundaries are those of his native town, or may include the homes of his friends. His arithmetical calculations are certainly with finite numbers. The volume he handles is of no more use to him than to a Hottentot, or a Russian boor. Beyond the simplest conventional ideas, no spark of intelligence is caught from another mind, kindling his own with enthusiastic admiration, or inspiring him to yet deeper thought. Of intellectual joy he knows only the smallest degree; of discipline and culture, he has no appreciation, desire, or even knowledge. Instead of the freighted and piloted steamer, nobly plowing the current towards a worthy port, he is a plank upon the sea, guided only by the force of the latest wave. Alone in his cave, none has brought to him fruits and flowers from the fields of knowledge, and seen him derive strength and happiness therefrom.

If man's nature were a combination of merely the physical and intellectual, and his existence limited to earthly life, he would still be a noble object, capable of a high degree of improvement and enjoyment; and he whose misfortune it was to be deprived of these, would be worthy of pity and labor. But that nature is threefold. Its portions are unequal. Towering far beyond our present enumeration is his *moral* nature. Who may analyze its elements or show their development and relations? Who may point out the delicate cords that bind it so firmly to the other parts of his being? Inspiration has given us a hint of the value which angelic mind puts upon it, but the highest intelligence—save Him, its Creator—is finite, and cannot know its worth. How utterly, then, shall *we* fail to comprehend it. Yet, enough *is* revealed to alarm our fears, inspire our hopes, and stimulate to benevolent labor. We can appreciate in some degree, the loveliness of virtue. We know something of the bitterness of sin. Of the moral history of Heaven, earth and hell, we know much; enough to strip all other of value, save as it is linked upon and becomes a part of this.

But do *all* understand these things? Nay, verily. Such knowledge—higher than Heaven—deeper than hell—too wonderful for the most meditative and devout—is not innate; and if *searching*, after a clue has been given to its existence, cannot find it out; if the hearing ear and the understanding heart have caught only faint sounds of the inconceivable; how shall we mourn for him—the immortal being, involved, too, in all this—and yet knowing little more of these truths than the bird that flies over his head. So far as his knowledge is concerned, there never was a “creation’s morn;” the “morning stars” never sang together; no battle in Heaven was ever fought; Gabriel and the Arch-fiend, and their hosts, exhibit no counter-spirits; Eden and the Fall, the Incarnation and Resurrection have never been dreamed

in romance, much less pondered as reality ; death is a perpetual sleep ; there is no Heaven to be gained, no hell to be shunned, no God to be loved and obeyed.

While ignorant of all this, and much more that has human perfection for its tendency and aim ; the Deaf Mute has the natural instincts of man. The passions of his soul are as strong as in others ; without, however, the motives for their restraint. He has moral sense without moral culture. Conscience is perverted, without experienced judgment to enlighten it ; or it is left to goad without knowledge of how peace may be restored ; or it may be blunted without any influence counteracting. All motives derived from immortality and accountability are wanting. The forms of worship he sees are meaningless. Not only is he ignorant of the only one living and true God, but he has no God.

Of what other people on earth can all this be said ? The Indian has a "Great Spirit" whose presence influences him in the wigwam and the battle. The African is governed in no small degree by his "Fetich," carved from an alligator's tooth. The "Spirit" and the "Fetich" are distorted divinities, or rather distortions of divinity, exercising influences unknown to him who has no God. Though distortions, and as such often exciting to deeds of wrong, yet they do contain a truth which places him who possesses it higher in the scale of being than he who has it not.

II. *The Teacher should entertain enlarged views of the work in which he is engaged :*

In brief, he is to supply, so far as possible, what we have found wanting in the pupil. It would be pleasant indeed were he permitted to pronounce "Ephphatha" with miraculous power of healing, and witness the great joy when the first sound felt upon the ear. But a nobler task is his. It is to open the understanding, to become a second Adam,

associating names with objects, to communicate new ideas and show their connections, to inspire to original thought, to teach truth of all kinds, to develop qualities that will give the pupil an equal rank with other men, to fit him to become an enlightened citizen—contributing to the good of society, instead of being a dependent upon it—to inspire him with those noble purposes and lofty aims that make life a blessing—not a curse.

But this is not all, nor, indeed, is it the teacher's great end, for that is not intellectual but *moral* culture.

With a limited view of his work, the teacher's aims will be necessarily low, and his results will correspond. He need not fear to over-estimate his enterprise. His most enlarged view cannot comprehend the utmost bounds. To know the length and breadth, eternity must be the stand-point, and his eye omniscient. Yet the more he *can* see, the more will he feel responsibility and be diligent in labor, and the more grand will be his achievements.

He proposes to take the lowest of beings and fit him for the society of angels. The transformation he would accomplish is almost a new creation. He is a prophet revealing the being and attributes of Jehovah where the wildest fancies never began to dream of such existence. He comes to maintain the authority of God where the thought of obedience never entered. He teaches of sin and its relations. He uncovers the regions of despair, and lifts the veil that has shut out the glories of Heaven. He reveals a Savior where, till now, there was no conception of his needed aid.

These and related truths are to be taught and illustrated until they are understood. Nor does faithful labor stop here. They are to be enforced until their influence on the mind, the heart, the conduct, the entire being, is seen. The soul must be made to hear what the deadened sense had shut out; the soul be made to speak of things unutterable by

lips. Surely any one may exclaim, "Who is sufficient for these things?"

III. *The Teacher of Deaf Mutes should possess many and varied qualifications:*

Of these we can glance at only a few, and that briefly:

An artist must have an original mind. He may study every school of painting, but if he have not a creative faculty, he cannot excel. Teaching has long been called an art. Teaching Deaf Mutes may be called an art in a still truer sense. While simplicity and naturalness are essential characteristics, there is room for the highest artistic skill. But this will not be, unless combined with originality. The necessity for this qualification is occasioned by the imperfection that still clings to the science; by the great dissimilarity in the minds to be taught; by the variety of topics that must be presented; and by the fact that there are so few to whom the teacher can go for advice. He has entered his profession in its infancy. No tomes of Blackstone or Calvin are on his shelves. He is one of the Fathers, to whom the future will look, to copy what is valuable, and reject what is worthless, in his theories and practice.

Add to this quality of originality, a second—*perseverance*, not through a day merely, or week, or even year, but unremitting through each and all of them. It is not inconsistent with encouragement to labor to affirm that, without steady, firm, resolute devotion to each hour's task, energy will sometimes fail, hope droop, and faintness of heart cause defeat. It is not seldom that the same fact which we thought was learned yesterday, must be re-taught to-day—perhaps to-morrow. Sometimes the truth, which we hoped was made so familiar, as to be of self-application, must be applied by ourselves; or, the motive to well doing, which we supposed was rooted, must be planted again.

Another qualification is *diligence*. It is a matter of regret that the school period in our Deaf and Dumb Institutions is so limited. A pupil here, with all his disadvantages, must acquire, if at all, in six years, what takes other children, with all their faculties, twice that time to accomplish. Just when the long years of preparatory labor are ended and language to a good degree acquired, and he is prepared to enter new fields of study; just as he begins to appreciate the labor bestowed upon him, and desire for improvement is gaining strength, and effort for that end is commenced in earnest; just when the influences that have surrounded him begin to give his character a right direction; and his standard for advancement is higher than ever before; and yet, when much more is needed for complete preparation for after life; while many important views of truth are but partially gained; when temptations are augmenting in number and power; in short, when in all probability, the great question is being decided, whether he better have remained in ignorance, or acquired even this limited degree of knowledge; just here his course is ended. He has toiled up a rugged mountain, and as he begins to feel the invigorating air, and enjoy the extended landscape, he is compelled to turn away. He has performed a tedious voyage, and arrived at the regions of gold, gathered a little treasure, discovered new mines of untold value, and must suddenly leave. We may affirm that all the *training* he has in his life on earth, is in this limited school period. While we claim that in many important respects, he is prepared, to a good degree, to act his part among his fellow-men, while he is furnished with a medium of communication, of inestimable value; while we hope that the principles taught will have an abiding influence; and especially that the Bible, and private religious exercises, will be a guide and strength; yet we cannot forget, or fail to regret that we send him forth with an education incomplete; exposing him to trials he is poorly prepared to encounter. We send him

into a battle-field, with half an armor; or cast him from his nest half-fledged. How important, then, that the school period should be improved to the best advantage. We have seen that the pupil himself does not estimate its value until near its close. How, then, shall the most be crowded into it? Certainly, and only by diligence on the part of the teacher, other things being equal, in proportion to this, will the pupil approximate to fitness for the duties of life, and the scenes of eternity.

Again, the teacher should be characterized by strong *sympathy*. The Deaf Mute is regarded, and justly so, as a most unfortunate being. But in this, as in other misfortunes, familiarity diminishes the keenness with which sensibilities are, at first, excited. There are times when the school-room has somewhat of tedium and discouragement. There are some pupils whose progress is exceedingly slow. There may be danger of forgetting, at least for the time, the difficulties these must overcome in every step of their course. There may be danger of entertaining condemnatory feelings which would be just under ordinary circumstances, but are unjust here. What might be an occasion of blame and evidence of stupidity, in a speaking child, may here be only demand for deeper pity, and renewed labor. The teacher's heart must ever be prepared to enter into the child's experiences, and sympathize with his misfortune, and consequent trials. The benevolent feelings must be in continuous and lively exercise.

In addition to sympathy with the pupil, the teacher must be in sympathy with his *work*. If he enters this profession—for such this labor is worthy to be called—without this qualification; if he comes to it with a mind and heart planning schemes of self-gain; if he would make a living, merely; if he considers this a temporary occupation—a stepping stone to some other project; if he supposes that a purely mechanical form of instruction, is all that is neces-

sary ; if he has a dignity that carries him above what he considers the trifling experiences of his class ; if this be true he has mistaken the nature of his work, and the element of success ; and it requires no keenness of prophetic vision to foretell his complete failure.

But again, and especially the teacher must be "a good man." The term is used in its most comprehensive sense. This quality is his most important qualification. In fact, without it, all others are of little worth. How can he adequately inculcate truth of which he, himself, has no just appreciation ? He should be the embodiment of that truth. As our most distinct ideas of Divine nature are derived from the "image of the invisible God," the pupil will receive many forms of truth from what he *sees* rather than what is taught. Moreover, inconsistency between conduct and truth, will be most injurious. The pupil has not yet learned the incongruity so often existing between precept and example. The supposition, on his part, is, that all a teacher's actions are right. They become the exponent of his principles. If the precept has been imperfectly understood, the act becomes the commentary. If, in time, the discrepancy between truth taught and actions performed, is discovered ; there will be loss of respect, confidence and influence. Nay, rather, that influence will be changed, not lost. The daily intercourse with any object, and especially a person, cannot be without a result. If that one be above us in station, if he have control so that his will is law, and especially if there be no counteracting influence, how momentous the power ! If it be for evil, how sad ! Now, let it be remembered, the teacher is *the one* being whose principles, temper, manners, in short—character, are ever exposed to his class, whose members instinctively imbibe them, and become, in different degrees, assimilated to them.

IV. *The Teacher should come to the work of Deaf and Dumb Instruction, with confidence in the result:*

The day has passed when intelligent benevolence can be guilty of skepticism in this enterprise. The Deaf Mute is no more classed with the imbecile, the idiotic, or the semi-demoniacal. He is no longer a victim of prejudice. Nowhere is he put to death as soon as his misfortune is revealed. The position of St. Augustine is no longer defensible, that as "faith cometh by hearing," it cannot be exercised by one who has not a hearing ear. The time was when through thousands of years this class preserved a separateness from their fellow-men. Whether in "golden" or "dark ages," in refinement or barbarism, surrounded by Christianity or Heathenism; though exhibiting different degrees of capacity and even improvement; yet, like the Jews, or the waters of the Jordan or the Rhone, it was unmixed with the elements through which it moved. But this is no longer true. A portion of the stream has already become a part of the sea. So familiar are we with what can be accomplished that we hardly refrain a smile at the *once bold* opinion of the benevolent and philosophic Cardan, that the education of the Deaf and Dumb is *possible*. When we see intelligent engagedness of this class in religious exercises, it is with some degree of amusement that we recall the days when priests prepared certain communicants for the sacrament, by means of pictures and signs, whose chief excellence probably consisted in furnishing entertainment for a passing hour. One who is reported to us as a curiosity three centuries ago, because, though Deaf, he had learned to write, would certainly be no curiosity now. Quintus Pedius, a Deaf Mute, and most eminent painter of Rome, is not the only one of his kind that can excel in his art.

Let us notice more particularly, yet briefly, the susceptibility of the Deaf Mute to impression and improvement.

This will inspire us with confidence in the result sought. We have noticed the fact that he is now regarded as other men, possessing the natural traits, and therefore the dignity of human nature. Any one may discover the keenness of his susceptibilities, the force of his will, and the strength of his affections. These certainly furnish a presumption in favor of his full development. We may look upon him then as having the germs of growth, wanting only culture for his ripening into perfect manhood. If he comes without knowledge, he is at least without error. He is a pure canvas—no distorted figures must be removed before fairer ones can adorn it. His mind and heart are not stone, but wax, and only need pressure to secure impression.

To one who has never had the opportunity, it would be interesting and instructive to be present in a school-room of one of our Deaf and Dumb Institutions, when a new class enters. Few of them know for what intent they have been brought together. They understand not the relation their teacher bears to them. The first exercises occasion wonderment. At last an *idea* is caught by one, then another, and yet another, and their education is begun. That an impression is made, is evident. Susceptibility to improvement, is an established fact.

There is no more impressive sight, to one who can appreciate it, than such a class gaining simultaneously the grandest idea—*There is a God*. When some process of illustration rather than reasoning, is completed, and one countenance after another beams with the new light that has just entered the soul, it were a spectacle on which heavenly spirits might, and perhaps do, gaze with admiration.

Such is an imperfect view of the condition of the Deaf Mute; the work to be accomplished for him; some qualifications for that work; and some reasons why it may be conducted with confidence in the result. Any one of these

points is a fitting theme for a volume, but a glance at them in connection may be attended with profit.

It is a happy circumstance that Deaf Mute instruction is so much under christian influence ; that so many engaged in it possess the missionary spirit. The pioneers in this enterprise may never be spectacles to the world and heralded as apostles, but their mission is of the first importance, and their reward may be the most glorious. Every Deaf Mute is worthy of effort, though it be tedious and protracted. It is *not* true,

“ Alas ! this lovely temple closed must be,
For He who made it keeps the master key.”

No, there is *one*, whom the Maker has appointed a priest, and committed to him *alone* the key, bidding him enter and take possession in his name ; cast out every image unlike himself, and “ whatsoever defileth,” bring into it of the richest treasures of earth, reveal there his existence and attributes, proclaim salvation, build an altar to his name, and by daily, hourly conducting a pure worship, prepare the soul for that upper temple whose priest abideth continually, and where it shall hear what is unutterable by our human lips.

“ When that new sense is given,
What rapture will its first experience be,
That never woke to meaner melody,
Than the rich songs of heaven,—
To hear the full-toned anthem swelling round,
While angels teach the ecstasies of sound.”

A work with such a consummation might inspire an angel’s ambition ; in it seraphim might well rejoice.

COLUMBUS, O., *July 31, 1858.*

Mr. TURNER—This article is not calculated to cause any discussion, and the consideration of it will not detain us long; yet I cannot suffer this subject to be brought before the Convention in silence. I must detain the members by a very few remarks regarding the importance of the subject which has now been brought before us. It may not be known to all that the chief reason which induced those good men to introduce the art of teaching the Deaf and Dumb into this country, was a deep feeling of the moral degradation of the Deaf and Dumb, and an urgent desire that they might be brought to a knowledge of God, their Creator; and that their minds might be opened to the consolations of the gospel of Jesus Christ. In looking over, as I had occasion to do, in preparing the last Annual Report of our Institution, the past Reports as far back as 1818-19 and 20, prepared by the late lamented GALLAUDET, no reflection was presented so forcibly to my mind as this: that these good men there engaged, were more deeply affected by the consideration alluded to, than any other. I could not fail to be impressed with the fact that our predecessors were interested mainly by the consideration that these persons were, by their misfortunes, shut out from the light and comfort of the Christian's hope. It is greatly to be desired that teachers of the Deaf and Dumb should keep steadily before them this great object, which was so prominently before the minds of those who introduced the art of teaching Mutes into this country—the spiritual elevation and enlightenment of those committed to their care. As has been remarked in the communication read, the Deaf and Dumb when they come to our Institutions are heathen—as much so as those who are born in the Fejee Islands, the Marquesas, or the remote regions of Siberia, or India. They are ignorant of the fact that there is a God, or that they have a soul to be lost or saved. If the teachers are impressed with the fact that these immortal beings are committed to their care to be trained for heaven, and that

whether they are to reach that blessed world depends mostly, I may say, almost entirely, upon their exertions, I think they will be stimulated to further efforts in this direction.

And let them not be discouraged by a consideration presented in that article—that the time in which they can labor for their pupils' spiritual good is short. In the four or five or six years while they are under their instruction, principles may be infused into their minds and sentiments impressed upon their hearts which will develop themselves in after life, producing repentance and securing their final conversion.

I am inclined to think from some recent experiences that teachers themselves are ignorant of what progress their pupils have made in many instances, in this respect, even before they leave the Institution. Let me ask my fellow-teacher, how do you know that that modest retiring individual is not already a child of God, and an inheritor of heaven? Perhaps you have not inquired into the state of the mind and heart of your pupil.

I was called, about two months since, to a town somewhat remote from our Institution, in Connecticut, to assist in the admission of a Deaf man and his wife into the church. They had left the Institution more than thirty years since, and now felt it their duty and privilege to profess Christ before men. I spent the Sabbath with them previous to their admission into the Church. I felt it to be my duty to satisfy myself in regard to their fitness to be received into the Church, and enquired of this man when he received his first impressions, and to what point in his history he dated his conversion. He told me that before he left the Institution, the instruction communicated by his teacher, and by the then Superintendent, Rev. S. WHITTLESEY, was the means of inducing serious thought, reflection and repentance, and then he began to pray; and prayer had been a duty and a privilege ever since. I will confess that although I was his teacher, I did not know, at the time he left the Institution,

that he entertained any hope for himself. Although I endeavored to be faithful yet I did not know what results had been produced by the inculcation of truth in the school room and chapel; it was thirty years afterwards that I learned that his first impressions were received, and his conversion took place while he was in that Institution, and we knew nothing about it.

I was greatly edified by the fact that that man showed, although more than thirty years since he had had any religious instruction, a seriousness, a conscientiousness, and a desire to know, and do his duty, that would have been creditable to an old professor of religion—a man who had been all his life in the Church of Christ.

He had a number of cases of conscience to settle, as our Deaf and Dumb often do, and he brought forward one after another that I might enlighten him and settle the points for him. He said: "now suppose I think I am a christian, but let go my watchfulness rather, and get worldly, and am led astray by the devil, and I should gradually slide off to him, and go down near to him, and I should die—then what?" Said I "I rather think the devil would get you." Then, said he "suppose I go on and look to Christ, and pray to him, and do my duty, and go on upward and upward, pretty near to him, so that I can almost see the light of heaven, and then die—what then?" Said I "there is no doubt that you would go in there and see the full glory."

Cases like that encouraged me to hope that the teacher is doing often a work which tells on the immortal destiny of these children, and they may not be aware of it. Let me exhort you to go forward and prosecute your duty with zeal, and let the "Missionary Element" be the great stimulant to action, and the great object be held steadily in view in all your labors.

Mr. KERR—I move that the paper be received and put on file.

Seconded and passed.

Mr. MACINTIRE offered a resolution that the daily sessions of the Convention be from 9 A. M., to 12 M., and from 3 P. M., until 6 P. M. After some little discussion, the resolution was withdrawn.

Mr. TURNER—A report would be in order from the Committee on Inviting Members to sit in this Convention.

Mr. STONE—I move we rise till 3 o'clock.

Mr. KERR seconded the motion.

Mr. TURNER—It is not yet 12 o'clock, and I hope the motion will not be pressed. I think we may go on three-quarters of an hour yet.

CHAIR—It is 20 minutes to 12 o'clock, I believe.

Mr. STONE—There is not time enough to read another paper, and I am not aware that there is any Committee ready to report.

Mr. TURNER—Is not the Committee on Invitations prepared to report?

Mr. GILLET—I learned but a minute ago that I was on the Committee. I was out at the time of the appointment. There are gentlemen here, I am very certain, that the Committee will invite. There are Rev. Mr. LOCKE, Rev. Mr. ALLEN, Dr. MCFARLAND, Superintendent of the Insane Asylum, the Trustees of that Institution, the Faculty and Trustees of Illinois College, the Principal of the Jacksonville District High School, and other names may be presented at different times.

CHAIR—Are you ready for the question on adjournment?

Mr. TURNER—I wish that those gentlemen named may be invited. I think it would affect the question of their being with us.

Mr. GILLET—All persons connected with the Deaf Mute Institution, whether Trustees or Teachers, are included in the call, and for that reason, I did not mention the Trustees of this Institution.

Mr. MACINTIRE—I move that the report of the Committee, as made in part, be received, and the names of these members be entered on the roll.

Seconded and carried.

Mr. TALBOT—I would suggest as to the propriety of entering their names on the roll, that I think we do not enter any but names of honorary members on the roll.

CHAIR—I suppose the motion would have the usual effect of such a motion.

Mr. MACINTIRE—I do not understand that they are to participate, but that the names be entered on the minutes.

CHAIR—The Convention is still open for business, and for the motion to adjourn, if that is pressed.

Mr. TURNER—We have yet half an hour. I don't see why we should lose it. I move that another communication be read by the proper person.

CHAIR—If you are ready for the motion on adjournment, that is the motion before us.

Question put and motion lost.

Mr. STONE—I move that Mr. TALBOT be requested to read the paper that he has prepared.

CHAIR—If there is no opposition he will read it without a vote.

Mr. TALBOT read his paper on "*The Development of the Social Capacities of the Deaf and Dumb.*"

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THE
DEVELOPMENT OF THE SOCIAL CAPACITIES
OF THE
DEAF AND DUMB.

BY BENJAMIN TALBOT.

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THE DEVELOPMENT OF THE SOCIAL CAPACITIES OF THE DEAF AND DUMB.

BY BENJAMIN TALBOT.

The work which the teacher of Deaf Mutes has undertaken to achieve, is one which demands the active exertion of all his powers, and in which he needs all the aids he can procure, from whatever source. To create, as it were, a mind and heart, to implant the germs of mental and moral action, to give food for thought and reflection, to train the moral sense aright, to unfold and educate the affections of the heart, developing the whole into a beautiful symmetry of character—is no trifling task, and requires for its accomplishment all the facilities within the teacher's reach.

Not the least important of these is what we may call the Social Element in Deaf Mute Instruction ; including in the term all the varied influences which arise out of the associated life of our pupils, having a bearing on their future social position.

Here, at the outset, we may glance for a moment at the object aimed at in the education of the Deaf and Dumb. This is, or should be, not simply to impart the rudiments of an education, so as to free them from the midnight darkness of total ignorance ; not merely to fit them to gain a livelihood more easily, and thus relieve society of their support ; but we should aim to qualify our pupils to fill any position to which they may be called, to adorn, or at least, not dis-

figure any circle in which they may move. We are to take the Deaf Mute, ignorant, degraded, worthless, unfit for society, a burden to others, passionate, brutish, and selfish, and transform him into a gentle, intelligent, refined, social being, independent and self-supporting, an ornament to society, and an equal of his more gifted fellows, with the single exception of that infirmity from which he can never be free.

Does any say that this is a difficult, an impossible labor? a hope, or a fancy, that can never be realized? That it is difficult I grant; that it is impossible I deny. Deaf and Dumb men and women have been thus raised to a high social position, and have maintained it successfully and admirably; and why may not many more?

The Deaf Mute is born into society, and in society he is to live. His native powers of mind and heart, though feeble and apparently imperfect, are yet susceptible of a high degree of development. True, he has been, by the misfortune of nature, or by accident, disqualified for a participation in the pleasures and advantages of society; but are its doors therefore to be kept forever barred against him? Are the longings of his soul for familiar and friendly intercourse with those around him never to be gratified? May he never join the social circle as an equal, and without the feeling that he is regarded simply as an object of pity, or that he is to be stared at as a curiosity and a laughing stock? Shall such fears and feelings shut him out of all society, and make him a melancholy, misanthropic recluse, or a wayward, neglected vagabond, a waif and a stray, in the wide world? In the name of the educated and refined Deaf Mutes of our land, in behalf of those who may in time become so, I protest that this should not be their fate; but that our teachings should be such as to elevate and refine our pupils, and thus fit them for any sphere of life and for any position in society.

But is the Deaf Mute really capable of making this improvement; and can he be brought up to such a standard of

education and refinement, that he may mingle freely, and as a peer, with hearing and speaking persons? The question is a fair one; for, unless it can be answered affirmatively, the time and labor expended in this special direction are thrown away, and might better be devoted to the attainment of some more worthy end.

I claim then, in common with most teachers of Deaf Mutes, that as a class they differ not from other children in native capacity and power of attainment. The newly admitted pupil is not necessarily and forever the dull, stupid creature he now seems to be. There are mind and heart, thought and feeling, lying concealed beneath that outward dullness; waiting only for the hand of the master to call them into activity and life, as the beautiful expressive statue is wrought from the rough and shapeless block. That our pupils labor at a disadvantage in the acquisition of language is true; but, when this difficulty is once overcome, they advance as rapidly as others.

And not only may they thus fit themselves to enter society; they are also qualified to enjoy it. The Deaf Mute is not an unsocial being, unless constrained by the necessities of his case. Where opportunity favors, he enjoys social pleasure with as keen a relish as any. He likes to be noticed and admired, especially by those whose esteem is worth winning; he is ordinarily found as ready as any to contribute his share to the entertainment of a company; he is open to sympathy and kindness; he longs for companionship and intimate friendship; in short, he has the social tendency as strongly marked as his hearing and speaking brother.

If any one doubts this, let him take the earliest opportunity for observation, and his doubts will be dispelled. Let him notice the evident answering of heart to heart, the spontaneous outburst of sympathy, when two such individuals meet after long separation. Let him observe the touching and hearty interest which they take in each other's welfare;

the earnestness and animation of their conversation, and their true and unfeigned sorrow at parting; and he will no longer doubt the Mute's sensibility or capacity for social enjoyment. Or let him see an intelligent Deaf Mute in a social gathering of speaking persons. Let him watch the play of his feelings, as they manifest themselves upon his countenance; the touch of sadness at the thought that he cannot mingle freely in the festivities of the occasion; the glow of pleasure on being addressed by a friend; the earnest and anxious effort to make himself understood in return; and the cheerful and lively interest he takes in all around him: let him observe all this, and he cannot fail to believe that even the Deaf Mute was made to enjoy society. It is only when he is shut out of it, by the coldness or heedlessness of others, that he becomes morose and gloomy, and indifferent to the attractions of the social circle. He prizes highly the little attentions of social life, all the more, perhaps, because he is so often deprived of them.

It becomes us then, as teachers, to inquire how we may best turn to account this tendency in the Deaf and Dumb, and how we may make it tell upon their improvement while under our care. We all, I think, recognize its existence; and if, as I propose, by and by, to show, it has a value in the training of the Deaf and Dumb, we should foster its growth by all the means we can command.

The first of these means which I shall mention, is the gathering of these children into *Institutions*, and those Institutions large, rather than small.

In nothing is the wisdom of the founders of the American system of educating the Deaf and Dumb, more apparent, than in this; and though they erred in supposing that one Institution would be sufficient for the wants of the whole country, they wisely discouraged an undue multiplication of schools for the Deaf and Dumb. Instead of frittering away our money and our teaching force in many little schools of

ten, twenty or thirty pupils, as on the continent of Europe, we have in the United States twenty large or *growing* Institutions, with the pecuniary benefit of greater economy, and the intellectual advantages arising from more perfect classification.

But, over and above these advantages, we have one that can never be enjoyed in a small school; the social benefit which our pupils derive from being members of so large a community. A large, well-regulated Institution, is, in itself, a little society; wherein are displayed all the varieties of mind and temper observable in larger communities; in which the pupil is learning those lessons of mutual dependence, and again of self-reliant independence, that are to fit him for the future; a society, which, like that without, for its highest success requires of its members all the little courtesies and mutual forbearances of social life.

In such an Institution there is always a *public sentiment*, (for which, by the way, we should search in vain in a smaller school,) which takes its tone from the officers and teachers and if rightly directed, is powerful for good. The Deaf Mute, at such a school, is all the while taking lessons which fit him directly to enter into society at large, and to become a worthy and useful member of the community. The training and molding power there exerted over mind and heart, is one not to be lightly esteemed, but to be highly prized, and duly cherished as a means of boundless good to the Deaf and Dumb.

Another important point in the social education of the Deaf and Dumb is the careful selection of instructors of suitable character. These should be not only intelligent, well-educated, and skillful as teachers, but polished and refined in their manners. The Deaf Mute, like other children, is a creature of habit and imitation, and will ordinarily partake largely of the teacher's character. If this character is worthy of imitation, and the teacher has the power to

impress it on his pupils, their social natures will be correspondingly developed, and their daily intercourse with the teacher will be of great profit to them.

Again, the Deaf Mute, by nature and by habit observes closely, marks peculiarities, notices little points, whether defects or excellencies of character; is quick in forming judgments, tenacious of first impressions, and obstinate in his prejudices. It is of the first importance, therefore, that the teacher should present a character without reproach, and that he should be able to prepare the pupil, both by precept and example, for an entrance into social life. As the stream never rises higher than its source, it is in vain to hope for this result, unless those who shape the character are themselves refined and agreeable in their manners, with sufficient dignity and excellence to enforce their instructions, and to command the respect and win the affection of their pupils. Have the teachers of the right stamp, and the scholars need not fall short in the graces and refinements essential to the highest social perfection.

It is a question worth considering in this connection by those who direct the affairs of our Institutions, whether they would not gain something in the social development of the pupils, by a more general employment of refined and intelligent ladies in the department of instruction. I see no reason why the softening and elevating power of well directed female influence should not produce as beneficial results in Institutions for the Deaf and Dumb as it confessedly does elsewhere.

As a direct means of developing the social nature of the Deaf and Dumb, we are to strive in our daily intercourse and instruction to impart to them the refinements and graces of social life. Without encouraging our pupils to imitate the follies and foibles of fashionable circles; without seeking to make them rigid observers of all the rules, sensible or otherwise, prescribed by the laws of etiquette; we may so

guide and instruct them as to refine and soften their characters, bringing them into harmony with those around them, and fitting them for association with the more polished and genteel.

This is to be done by constant care and watchfulness over their manners ; by correcting any little rudenesses or improprieties of conduct ; by encouraging, or even requiring them to be polite and civil, not only to their superiors, but also to each other ; by timely commendation of their acts of politeness ; and above all, by implanting in them those principles of good-will and kindness, of self-denial and mutual accommodation, which lie at the foundation of all worthy social intercourse. By continually reminding them that they are hereafter to live in society, and that their own happiness, as well as that of those around them, depends upon the exercise of these principles and feelings, we may develop in them such traits and dispositions as will make them worthy and valued members of the social circle to which they may belong.

Another means to the same end, is to be found in social gatherings among our pupils. I am aware that this expedient is open to serious objections, and is to be adopted only under many safeguards, and with much judicious management. Yet where the rules of politeness and propriety have been properly set forth, and are duly observed, there is no serious risk in occasionally allowing the pupils thus to meet each other for cheerful intercourse and harmless sport. Their natures crave some such relaxation and enjoyment, and it is hardly fair to deny them the privilege. Teachers and officers should be willing to assume the additional care and superintendence imposed upon them, for the sake of gratifying this natural desire.

Parties and pic nics, in which the teachers join freely, with just enough supervision to secure propriety of conduct, without destroying the independence and self-respect of the pupil by anything like espionage, will be found serviceable in

developing the social qualities of the Deaf and Dumb. Show that you trust them, and they will appreciate the confidence, and profit by the occasion.

Again, we ought to foster in those under our charge a desire for good society. This we may do by depicting to them the difficulties and dangers, the troubles and trials of a solitary and friendless life; and by setting forth the countless pleasures which arise from association with our fellow-men. We can show them how the different members of society contribute to each other's happiness; how the principle of association unites men into a community, in which they may increase each other's joys, and diminish each other's sorrows, by mutual aid and sympathy; and how the cords of love and good-will may bind all hearts into an harmonious whole, quickening into lively activity all the better emotions of the soul, and filling all with peace and joy.

We may point out to them how the Deaf Mute especially is benefited by free intercourse with his fellows; that he may by this means retain and add to the instruction he has received at school, increasing his information, and enlarging his powers and means of usefulness; and that he may thus gain friends, to instruct, assist and encourage him in his efforts at self-support, to aid him in the time of need, and to sympathize with him in the hour of affliction and sorrow. Thus he may retrieve, in a large degree, the misfortune of his condition; and instead of a lonely wretched vagabond for whom no one thinks or cares, he may make himself a respectable and respected member of society.

By such lessons as these we may inspire in our pupils a desire and a love of society, which will prompt them to efforts to make its pleasures and advantages their own, and will enure to their welfare in all time to come.

Finally, we must teach the Deaf and Dumb not to be discouraged by any repulses they may meet in these efforts to profit by the advantages of society. They must learn that

they will not find all equally ready to welcome and assist them. Selfish, heartless persons will repel them and refuse association, however worthy they may be. They must submit with patience to the charge of inferiority which will be brought by the ignorant and uninformed, trusting to time and better acquaintance to remove the difficulty. If they show themselves upright and exemplary in all their conduct, if they are intelligent and refined in their manners, if they respectfully assert their claim to be recognized as members of society, and sustain that claim by their daily life, they will at last gain the desired boon. Men and women will be found, with large hearts and generous, unselfish souls, how will respect and care for them, and will learn to esteem and prize them according to their worth. Let, then, the Deaf and Dumb, in all our schools, be taught that they should seek, respectfully and without intruding, for admission to the social circle; and that they are not to be disheartened by the obstacles which lie in the way, but are to be roused thereby to more persevering efforts for the attainment of this end.

I have said that the development of the social nature of the Deaf and Dumb, is of value in our Institutions. I propose briefly to point out two directions in which it is of service.

First, it may be made to play an important part in developing and strengthening the mental and moral powers of the pupils. By holding up continually the prize of a restoration to social life, we may quicken them to greater diligence in the use of the means to this end. Education is to make them all that they can ever hope or expect to be; and the more complete this education is, the better fitted and the more likely will they be to enjoy the pleasures of society. Thus a worthy ambition is easily aroused, by means of which the pupil may be carried on to greater attainments than he would otherwise make. So too, by fostering and

developing those moral dispositions which will best advance the pupil in good society, we shall be at the same time giving him the best training of heart and life in our power.

Again, the proper social development of the Deaf and Dumb, while under our charge, will be found to afford us most valuable aid in the government of our Institutions. By promoting the principles of order, of submission to authority, of mutual yielding and forbearance, it will render the government less difficult, make a resort to force less necessary, and largely promote the harmony and peace of all concerned. If the pupils are won by kindness and love, and thus attached to the teachers and other officers; if, further, they are made to feel that they are members of a community, to whose happiness all must contribute, they can be more easily restrained, and the burden of their management is lightened in a great degree. Indeed, they may be made, in a large measure, to govern themselves, if the officers see to it that the public sentiment of the Institution is of the right stamp, and is rightly directed. The older pupils will take pride in setting the example of good order and obedience, and will cheerfully assist in managing those who are younger and more uncontrolled.

In these two services which the social development of our pupils may be made to render us in our work, we see additional reasons and encouragements for more earnest and careful efforts in this direction. Surely, our labor is not without its reward.

CHAIR—Will the Convention make any order on this paper, at this time?

Mr. GALLAUDET—I move that it be accepted with the usual form. There may be one or two points in the paper

which may be open to discussion. I should say that the preceding paper was one in which we could all agree, and it is well calculated to refresh us all in a way that should do us good. We sometimes grow cold upon those subjects upon which we all agree, and it is well to stir us all up. Let us resolve that we will keep these points more distinctly in view, training the Deaf Mutes to surmount the difficulties which surround them. It is practicable, among those who have ordinary faculties, for us, in the time allotted, to give them the elements of this social life, of correct bearing in society. We have numbers of our graduates taking a position in this way, in various departments of life, behaving like ladies and gentlemen. It is true, there are exceptions, and we all regret it; but perhaps if we were all to allow ourselves to be stirred by this very kind and well put paper, we might succeed in diminishing the number who are inclined to a worthless and vagabond life. I would say, let us one and all see if we cannot make men and women of our pupils. Make those who will, act well their parts in life, and receive the reward of their more favored hearing and speaking fellow-beings, in society, and reflect honor and credit on the Institution from which they came forth.

Mr. STONE—It is not necessary to take any order on this paper. It is presented by a regular member of our Convention. The preceding paper was not by a member, and of course it was proper to vote upon its acceptance.

Mr. GALLAUDET—Then I will not press the motion.

Mr. TURNER—I move that we now adjourn, and this subject may be resumed at three o'clock, at the next session, without being finally disposed of, if such be the wish of the Convention.

Seconded and passed.

AFTERNOON SESSION.

Convention met and was called to order, at three o'clock.

CHAIR—The paper of Mr. TALBOT is before the Convention for any further remarks or action.

Mr. MACINTIRE—The Committee on Business wish to announce to the Convention that there are papers additional to those already presented, to be brought before the Convention, as follows :

"On the Sign Language." By T. GALLAUDET.

"Memoir on the History of the Art of Instructing the Deaf and Dumb. Second Period." By HARVEY P. PEET.

A letter from Mr. JOHN R. BURNET, on a *"Syllabic Manual Alphabet."*

"A Few Thoughts on the Universality and Power of Language of Signs." By ROSWELL H. KINNEY.

"On the Compensation of Deaf Mute Teachers." By JOHN CARLIN.

CHAIR—The Convention hear these further papers, and they will be considered as regularly before them unless other action is taken.

Dr. PEET—A report as presented by the Chairman of the Business Committee is all very well, and probably is such as to require no remarks whatever. I think, however, it may be as well to have it understood, that when the Chairman of the Business Committee makes a report, that report when accepted ought to be laid on the table for the guidance of the presiding officer, that the business of the Convention should be in accordance with that report; and that the points recommended by the Business Committee should be taken up in the order in which they are reported.

Mr. STONE—I do not understand this to be a report, but simply an announcement, from the Business Committee, of

certain papers handed to them to be presented to the Convention. These papers will be presented, in due order, in proper time.

Dr. PEET—I object to it, if that is not a report of the Business Committee. It ought not to come as from an individual member of the Committee, but as a report of the entire Committee. When they make a report, that is the guide of the Convention, and the presiding officer will act in accordance with it in marking out the business to be done by the Convention.

Mr. MACINTIRE—Allow me a word of explanation. The gentleman who has just taken his seat, was not in when the Committee was appointed this morning. It was appointed to prepare business and bring it before the Convention. It is not to be expected that we should have prepared a report in a very short time, but it was rather understood that we should have time to arrange the business and bring the report in at any time. From the very nature of the case, and from the custom on that subject at previous Conventions, this has always been the case. The Committee on Business has to prepare the business and bring it in, and then the Convention act.

Mr. STONE—It has always been the custom for the Business Committee to announce the titles of papers to be presented to the Convention, and see that they were presented. The Chairman announces the title of a paper, and I think we have only done so here.

Dr. PEET—I believe it would be expected that the business of the Convention would be in accordance with the announcement of the Business Committee. At the present time, I can say for one, that while I am not prepared to fulfil that arrangement, yet we can read that paper this afternoon. It is the one first on the list of those presented.

Mr. STONE—I do not suppose that it is imperative to follow the order of announcement, because there may be

other subjects brought up, the papers relating to which, the Committee will see, must be read in connection. There may be papers on kindred subjects, and they should be read together. The titles of several papers were read this morning that will take precedence of the Doctor's.

CHAIR—The CHAIR will not pretend to dictate, because he is not familiarly acquainted with the business of the Convention; but he will state his understanding of this matter. It is that the Business Committee that reported this list of items, should report in part from time to time; and the CHAIR would suggest that as these items are reported, they should be brought to the table, that they may be called up in order. Otherwise it cannot be seen what particular advantage is to be gained by bringing the titles before the Convention.

Dr. PEET—I certainly do not want to be captious or critical, but I regard the report of the Business Committee in the light of a general order of legislative proceedings. When a bill is reported by a committee in a legislative body, it is entered on what is called the "general order;" and the speaker of the lower house, if no motion is made to the contrary, follows the order in which the bills are presented to them. You can make a special order, to be sure, by saying that No. 20 shall be the special order for to-morrow, or that the report of a Committee shall be the order for twelve o'clock. In the absence of anything else, it is expected that the report of the Business Committee shall be the order of the proceedings, and that the presiding officer will call up the proceedings in accordance with that order. Otherwise, I do not see the necessity of having a Business Committee, because every member would have a right, under these circumstances, to introduce a paper to be read when he pleased. But my view of the case would be, that to facilitate business, and that there should be no misunderstanding or irregularity, that all things should come within the cognizance of this Business Committee, and they should report

upon it. Let them arrange the business in what is to be termed a general order. Then let the Chairman call up the business in accordance with the rules which the Convention has established, and the report of the Business Committee.

Mr. STONE—Allow me to say a word. The Business Committee this morning, were directed to prepare rules for the Convention, and they submitted such a report, making the first business the reading the minutes of the preceding meeting; second, the reports on committees; third, the reading of communications; fourth, unfinished business. We proceeded upon that order this morning, except as to the minutes of the preceding meeting. In this case a member of the Committee simply made an announcement for the information of the Convention, according to the custom we have always pursued. The Business Committee have already arranged, as far as in their power, the business to be proceeded with, and if there is nothing further to be said upon that paper, we are ready for something else. A member of the Committee simply announced that we had certain communications which, by-and-by, we would be happy to present to the Convention.

CHAIR—The CHAIR would state that to save the time of the Convention, a motion must be made before this discussion goes any further.

Mr. TURNER—I move that we proceed with the discussion of the last article presented in the forenoon.

Dr. PEET—Is that announcement of the member of the Business Committee a part of the report of that Committee, or is it not?

Mr. STONE—The gentleman may give it any name he pleases. I do not regard it as a report, but simply as an announcement of the matter in the hands of the Committee. It has always been the custom of the Business Committee to announce to the Convention that they hold such and such papers, before they are presented to the Convention. Some

gentleman might desire to know what was before the Committee, and the Committee have here simply made known that such and such papers were in their hands.

Mr. TURNER—I move that the paper read this morning, be now considered further.

CHAIR—The paper is before the Convention for further discussion, unless there is an objection.

Mr. TURNER—I move that we proceed now to the next article brought forward by the Business Committee.

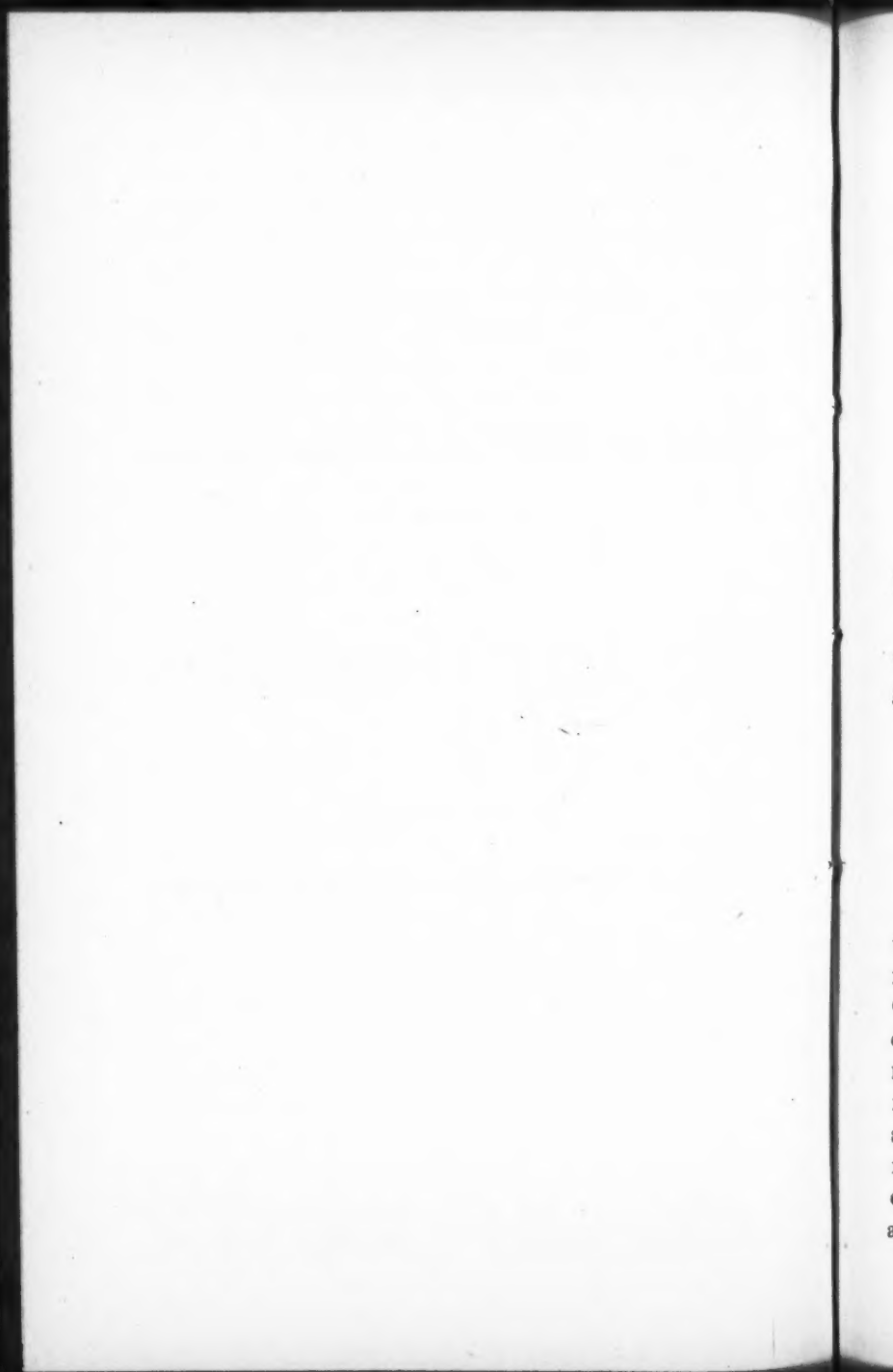
Mr. STONE—A paper has been put in the hands of the committee by Mr. GILLET, sent to him by Mr. CARLIN, of New York. It is as follows:

W A G E S

OF

DEAF MUTE INSTRUCTORS.

BY JOHN CARLIN.



WAGES OF DEAF MUTE INSTRUCTORS.

BY JOHN CARLIN.

No. 120, WEST 25TH STREET,
NEW YORK, July 28, 1858.

P. G. GILLET, Esq.:

Dear Sir: By reason of my inability to attend the Convention, at your Institution, I respectfully request your goodness to read this letter to the assembly.

Yours, Truly,

JNO. CARLIN.

My Friends: I was not present at the Convention in the Ohio Institution, when Prof. ISAAC LEWIS PEET, in reply to my paper, (on the Mechanical and Professional Occupations of Graduates,) made some remarks with reference to the salaries of Deaf Mute Instructors, which needed rebutting on my part. Mr. PEET said:—"As far as regarded the salaries paid to Deaf Mute Instructors, the amount varied in different Institutions, according to their respective necessities. It was usual to employ gentlemen of liberal education in the instruction of the high classes, and their services could not be obtained except for a remuneration."

nerative compensation. Would it be expected that the same amount should be paid to those, who, having had less education, could not perform the same service, neither could command equal remuneration in any other spheres of action? There was every disposition, in the various Institutions, to pay for the services rendered; and so soon as the education of the Deaf and Dumb should be carried to such a degree of perfection that they could perform the same services as Instructors as their hearing and speaking colleagues, and be safe guides in the acquisition of idiomatic English, all disparity in the salaries paid should cease to exist. The high classes, recently established, might contribute to this desirable result." Such were the sentiments which my worthy friend had expressed in justifying the disparity in salary between the speaking and mute Instructors. I confess I failed to feel the force of his logic, ingenious, even sound, though it appeared, *a prima vista*, when I perceived his arguments were *a priori* and not *a posteriori*. In Mr. PEET'S opinion the merit of the teacher, *soit parlant, soit sand-muet*, lies in his learning, and in mine it lies in his capacity to teach the Deaf and Dumb. EDWARD EVERETT is a magnificent rhetorician, and never fails to throw his hearers into raptures with his oratory, clothed here and there with so much beauty of language—ever and anon illuminated by flashes of eloquence,—yet he may possibly prove but a third-rate instructor of Deaf Mutes; and would fain smuggle into his school-room some Mute teacher, whose education ought to be "carried to such a degree of perfection that he could perform the same services as an instructor as his hearing and speaking colleagues," and engage him, for a mere song, to drive with practical skill and unwearied zeal, for which all our Mute Instructors are famous, the plow two feet deep in his (EVERETT'S) pupils' mental soil, and sow the seeds of knowledge therein—with much grace of motion, of which the man of "liberal education" is utterly destitute.

As our *modus operandi* of instructing the Deaf and Dumb is of a nature so peculiar, and so far different from that of hearing persons, it requires a proper course of apprenticeship to enable the initiate teacher to know thoroughly its mysteries; and it requires Instructors of the right kind, as regards their mental and physical capacities, to exercise their truly laborious functions in the school-rooms. Certainly they should be men of good education; but capacity to teach Deaf Mutes is the main requisite expected of them, together with patience, zeal and devotion to the Mutes' welfare. All these qualities Prof. PEET possesses to a remarkable degree. Instructors of "liberal education," without the capacity to teach, cannot be "safe guides in the acquisition of idiomatic English."

Hearing and speaking novices, dully installed in their school avocations, receive for the first year, six hundred dollars, and *learn* the principles of instruction; they hitherto knowing nothing about them. That may be just because their future services must be *now* secured at any cost whatever. Annual additions accrue to their salary till it reaches its stipulated maximum—twelve hundred dollars. They—now regular professors—deserve it, indeed. New Mute teachers—not novices, for they are so familiar with our system—receive for the first year, three hundred dollars, and *teach* at once. And their salary increases by annual additions to its maximum—say six hundred dollars, which is the same amount as the speaking novice's first salary. Is this an act of justice? Is the argument that they are Mutes, even though they be men of good education—hence the smallness of their salary—logical? Logical, when we utterly fail to detect any difference between the mute and speaking teachers in the *quantity of labor* and in the *progress* of their respective classes in knowledge?

As far as I have seen in this country, and in France, all the Mute instructors are very well educated and qualified

to be "safe guides in the acquisition of idiomatic English." Therefore, on what ground is the justice based, as to their being employed at a far less rate of compensation, for the labors of the school-room, pursued with tact and success, equal to those of their speaking colleagues?

It, however, seems proper to aver that that act of injustice, is attributable to the honest opinion, long prevalent among our Institutions, that it cannot be "expected that the same amount (paid to speaking teachers) should be paid to those who, having had less education, could perform the same service." This opinion, venerable by its long standing, and savoring much of Old Fogysm, is not in keeping with the high standard of American intelligence. Why should not its exorcism be decided on and carried into effect as promptly as the devils were driven out of the maniac into swine? I cannot but feel sure that its consummation will render all Mute professors happy in the thought that they are at last allowed to enjoy, to the fullest, that which their speaking colleagues have long been and are still enjoying.

It is necessary to show here the error, into which Prof. PEET has fallen. He said, in the last clause of his interrogatory sentence:—"Neither could they command equal remuneration in any other sphere of action!" He must bear in mind, that in one sphere of action, speaking and mute persons, pursuing their avocations, receive the reward of their toil in equal amounts—no visible difference in their wages or salaries; and in all other spheres of action the same thing comes in view. For instance, Mr. COMPTON, a Deaf Mute gentleman, distinguished for his intelligence, polished manners, probity, and faithfulness to his duties, has long been in the employ of Uncle Sam, at Washington City. He enjoys the same salary as his fellow-clerks in the same sphere, however men of "liberal education" they be, while the Mute lacks an education "carried to such a degree of perfection." Were he to be transferred from his present

sphere to another of an elevated character, he would certainly expect a higher salary—neither more nor less than what is paid to others of this sphere, for Uncle Sam recognizes no difference in anything, whatever, between his speaking and mute employees.

Teaching the Deaf and Dumb is but one sphere of action, in which I do not see why any line should be so drawn, as to distinguish speaking professors from mute ones, unless the former be considered as pedagogues, and the latter as monitors.

As to Prof. PEET's concluding remark, "The high classes recently established might contribute to this desirable result," I have not yet seen anything like that done to the graduates of his own High Class, who fulfilled, by their brilliant literary achievements in so limited a term, his fond anticipations of his success in signalizing the practicability of such an institution in all our Institutions.

Yours truly,

JNO. CARLIN.

CHAIR—The Convention have this paper before them, and it is open for remark.

Mr. NOYES—There is a single remark in regard to this paper, and a letter which was read this morning, which I deem it desirable should be made for the benefit of those speaking and hearing strangers present. It is this: the paper just read, and the letter from Mr. CLERC, which was read this morning, were both written by Deaf Mutes.

Mr. JENKINS—I should like to make a few remarks upon the subject of the compensation of the Deaf and Dumb, as teachers. It has often been the wish of many Mutes, that they should share equally in the privileges and compen-

sation of others who do not have the same infirmity with themselves. They often wish to be employed in business, and sometimes in business for which their infirmity incapacitates them. To many of them, it seems but just that, for performing the same class of labor, they should receive the same amount of wages. At first sight, this view of the matter appears correct; but when you look at it in another light, I think the complaint is an unjust one, especially when any invidious comparisons are attempted to be drawn between the compensation of mute and speaking instructors. I have always been in favor, both in my official capacity and otherwise, of having the Deaf and Dumb paid liberally for their labors; and I sought to nominate such persons for that position as were well qualified to discharge their duties, and deserve a high rate of compensation. But I found the Board of Trustees with whom I formerly acted, generally wished to employ the Deaf and Dumb at the very lowest amount of salary. It has seemed to me that they would employ the Deaf Mute at the lowest compensation possible; therefore, in the remarks I make, I hope to be regarded as a friend of the Deaf and Dumb.

• The principle I would lay down would be this: that the Deaf Mute instructor should receive a salary in proportion to the amount of his labor, the value of his services, and the position he is expected to take in the social circle in which he lives. According to my observation the mute instructors have generally acquired more property than the speaking instructor. Why is this? It is because in his conventional position in life the speaking instructor has more expenses, and the real common sense view of the subject is, that he should have a salary commensurate with the difference in his expenses. In the Western Institutions, and I believe in most of the Eastern ones, there is a difference in the compensation of the Deaf and Dumb; but as a general rule I do not think there is any difference as to the real equality of their compensations.

I think in the first place that the deaf mute instructor should be well qualified—should have the best education that could be given him; and then he should have a compensation equal to the speaking instructor, considering the difference in their expenses—considering that the expenses of the speaking instructor, in social life, are much greater than those of the Deaf Mute.

Permit me to add a word upon another point. If the mute instructors are incapable of teaching a class of five or six years' standing, why is it? Is it because they are deficient in the use of sign language? Not at all. But it is because they are deficient in a knowledge of human nature, in the more intricate phrases of the language, in a knowledge of the English idioms, and of general literature. For my own part, if I had a Mute son, I should prefer that in the latter part of his course of instruction, he should be placed under a speaking teacher who had a vast amount of literary culture derived from general reading. In addition to this, it must be remembered that the speaking instructor has spent a great deal of time and money in the acquisition of a collegiate education, while the mute instructor has been educated free of expense, and consequently has not been subjected to this heavy burden, which falls upon a period of life when his resources are generally most limited. The facts in regard to the compensation in the different Deaf and Dumb Institutions show that, although there seems to be an irregularity in the compensation of mute and speaking teachers, yet, when the actual expenses of the two are considered, the Deaf and Dumb instructor, as a general rule, receives as good a compensation as the speaking teacher.

Mr. FAY—I agree entirely with the remarks made by the gentleman who has just taken his seat; and I would simply add that the Deaf Mutes employed in our Institutions are actually receiving more salary than they could receive in any other employment. This is shown by the fact of the large

number of applications for vacant situations. We could employ a hundred at the same salary that we give those we *have* employed. They are very anxious to obtain situations as teachers, because they cannot get as profitable employment elsewhere. It is true, also, that they are not capable of carrying a class through the whole course.

Mr. GILLET—I would suggest that as perhaps some of the Deaf and Dumb persons present would like to say something on this subject, that the interpreter interpret for hearing persons, if any desire to express their sentiments.

Mr. TALBOT—I would prefer, if these gentlemen are to make speeches, that those who are more familiar with the signs should interpret. I will suggest that Mr. MACINTIRE take my place, as he is their Superintendent.

Mr. NORDYKE, a Mute, came forward, and began to express himself in the sign language.

Mr. MACINTIRE—[Interpreting.] He states the subject of the letter, namely: the difference in compensation between Deaf and Dumb and speaking teachers. He differs from the remarks of Mr. JENKINS, and does not agree that persons who have been at school sixteen or seventeen years, or growing up from infancy with a knowledge of the signs, should have less compensation than the speaking teacher who has been acquainted with the sign language only four or five years. He contends that if the Deaf Mute's knowledge of language, and especially the language of signs, is equal to that of the speaking teacher, his compensation should be equal. A new speaking teacher coming to the Institution, understands nothing about signs; the Deaf Mute does—he has the advantage and should be paid accordingly.

Mr. MACINTIRE—I do not rise to enter into any discussion of the subject. It is a very proper subject to bring before the Convention, and the Convention ought not to ignore, but fairly consider it. It is a question that comes

up in all these Institutions; the younger Institutions and younger teachers especially, as well as the younger Superintendents, would like to have the benefit of the experience of the officers of older Institutions. So far as my experience goes, I have been led to believe that Deaf and Dumb teachers should be employed to a very limited extent in the instruction of this class of persons. If I had a child of my own that was Deaf and Dumb, I would not want it at any time in its course of study to be under a Deaf and Dumb teacher, and especially one who had not advanced, as it were, out of that Deaf and Dumb condition in which they are born. One great object of this instruction is to lift them out of that condition and place them on an equality, as far as can be, with speaking and hearing persons.

However well a Deaf and Dumb person may be educated, he never can be brought wholly to overcome his deaf-and-dumbisms. There is a kink, as it were, in the mind and action of the individual, that he can never overcome; and in cases where they have not gone through a long course of discipline, that drawback in their character exists in their efforts to teach others, to a very great extent.

As to compensation, I believe it is a fact that they have been better paid according to the value of their services than the speaking and hearing teachers. The senior mute teacher, at the Hartford Asylum, has been on an equality with the most favored in the Institution. In this Institution, I believe they have received a larger salary, sometimes, than the hearing and speaking persons of several years experience. It may be different now. In the Indiana Institution, the senior deaf mute teacher is on an equality, as to the salary, with the first class of speaking and hearing teachers. New mute teachers are paid on an equality with new speaking teachers. I believe throughout the country, they have been, and are paid as well as, if not better than, speaking and hearing teachers. I have no idea that the best Deaf and Dumb

teacher I have ever met with, as to the value of his services to the Institution, is to be compared with a good speaking and hearing teacher. They are so considered in the practical operation of these Institutions, as far as I understand the matter. If mistaken, I would like to be corrected. Are they not so considered in the older Institutions?

Mr. EDWARD PEET.—I have been led to take a different view of the value of the services of Deaf and Dumb teachers from that which has just been brought before you by Mr. MACINTIRE. In the Institution with which I am connected, there are six Deaf Mute teachers employed—in all, fifteen teachers. Some of these are females. None of these females are Deaf Mutes, however. Of these Deaf Mutes, four are superior teachers. They are able to take a class at the beginning and carry them along to a point, say three years from the time of entering school, while I know of but two or three speaking teachers who can equal them. They are remarkable in their ability to bring on a class for the first three years. At the end of the third year, they should be placed in the hands of a speaking person, but up to that time, I see no reason why a good deaf mute teacher cannot take a class, and instil into their minds everything necessary to be taught up to that period. I have no doubt my father will bear me out in this statement.

Mr. MACINTIRE.—The particular point under discussion is on the matter of compensation. I would like the gentleman from New York to speak as to that point.

Mr. EDWARD PEET.—As an actual fact, the compensation of the deaf mute teacher is not as great as the compensation of the speaking teacher. What the reason is I am not prepared to say. I believe the reasoning upon which this difference was based was reasoned long before I became a teacher of the Deaf and Dumb, and this difference has continued ever since that time—ten years ago. I am in favor, myself, of increasing the compensation of a good deaf mute

teacher. It is very seldom that we can select from among the pupils a good deaf mute teacher, but when we have found one, we ought to keep and encourage him.

Mr. TURNER—The point of enquiry was, whether the deaf and dumb teachers, who are said to be quite equal to the speaking teachers, to the third year, are actually put on an equality for the first three years of employment, there, in New York, with the speaking teacher.

Mr. EDWARD PEET—My father can answer this enquiry best.

Dr. PEET—The compensation, sir, is about the same. The salary we have given to a new teacher who can hear and speak—a new professor—is less than what we pay for the salary of a deaf mute teacher who has been with us three or four years. It is a matter of experiment with us, in the outset, to employ deaf mute teachers, but we take them sometimes as monitors, and try them, just as our colleges take a young man as a tutor, and if he succeeds well in that capacity, they will by-and-by make a professor of him, and continue him in the Institution.

But there is something in the deaf mute teacher necessary in the outset. He must be skilled in using signs with facility, and must be a good scholar. In other words, he must be physically and mentally adapted to the business in view. There is something about a deaf mute teacher which will inspire a class with greater enthusiasm than that manifested under a new hearing and speaking teacher. The fact is abundantly demonstrated in the history of our own Institutions, and I expect that when I take a deaf mute teacher, who is skilled—one we have had with us for some time, and a raw professor, so to speak—that is a person newly introduced into the employment, the deaf mute teacher will succeed better in his classes than the inexperienced professor. That has been shown again and again, but beyond a certain point, the deaf mute teacher is not as

well qualified to carry on a class as a hearing and speaking man.

In the first place, he is not as well educated. There are a great many idioms of the language he does not and cannot understand. Whereas, I am happy to say, that so far as my experience goes in the history of our own Institution, the successful professor should be able, and is able, to take the most difficult sentence in the English language, and analyze it so as to make it perfectly intelligible to his class. This can be, and is done every day in some of our classes.

The subject, sir, under discussion, is a very delicate one, and I confess I have no disposition to pursue it further. The argument used by the writer of the paper is that for the same services performed by the Deaf Mute, the same compensation should be rendered as to the hearing and speaking persons. This is precisely the argument brought forward in all the woman's-rights conventions in the country, that I have ever heard of. They say if a female performs certain duties as well as a man, for instance, those of a clerk, she ought to have the same salary that a man gets. I am disposed to doubt and controvert this idea. I don't pretend to say whether women are wrong in this respect, but such is the general sense of the community, that the services of women can be engaged in every department at a less rate of compensation than those of man. They can live on less, expect, and are contented with less; and, in a mercantile point of view, the chief inducement to employ women instead of men, is that they are cheaper. Well, sir, we give our female teachers less salary than our professors, and perhaps on the same principle, is established the tariff of salaries; and yet there are enough persons to fill the offices, and there are applications sufficient to fill them as soon as the vacancies are known. We don't try to beat them down, to see at how low a rate we can employ them, but the compensation is established and known, and the applications

are made for the post. Precisely so is it in reference to the Deaf and Dumb. The complaint in that paper is only against the rule which proposes a less rate of compensation for the services of Deaf Mutes than of hearing and speaking persons.

Sir, in reference to this rule, I may say that I think there is a *quid pro quo*. The deaf and dumb teachers do not perform as much service as a professor. For instance, they have nothing to do with conducting religious worship in the chapel. It may be different in other Institutions, but they do not in our own. And they are not capable of carrying forward a class to as high a degree of attainment. It would be very unwise to place a class of four or five years' standing under a deaf mute teacher. This is my experience.

In reference to the other modes of employment, for instance, as mechanics, I believe that for the service rendered the pay should be commensurate. For instance, if a Deaf Mute is a mason, and will lay as many thousand brick in a day as his speaking and hearing compeer, he ought to receive the same compensation. So in regard to the other kinds of employment. Take piece-work, for instance. If a Deaf Mute will make a bureau as well as any other man, I think he ought to receive the same price for his services. So far as I know this is done. We have a master cabinet-maker, and a shoemaker, and a tailor, and we put them all on the same footing. We give the cabinetmaker, who is a Deaf Mute, the same as to our head shoemaker, who is a hearing man, because he is equally competent in his department. Here there is no injustice done to the Deaf and Dumb, nor do I think there is any done in making a distinction between deaf mute and hearing teachers.

It has been stated by my friend that they could find no other compensation, elsewhere, equal to what they get with us; that is true, but that don't quite meet the statements in

the paper which has been read, that for the same services performed as a teacher, by the Deaf Mute, he should receive the same compensation as his better educated and more competent companion in that department of instruction. In regard to the elementary classes, the Deaf and Dumb do exceedingly well, and I would not on any account dispense with their services. But because I think that *in the outset* they do as well, in the performance of certain duties, as a hearing and speaking teacher, it does not follow that they should have the same compensation. There are higher branches for which they are not qualified, and the latter are. This may be illustrated in this way: A boy enters a printing office. He gets scarcely more than his board and clothes—he is called the "*Printer's Devil*"—sweeps the office, dusts the chairs, and goes errands; and does it hold that because he can perform these services as well as the most accomplished compositor in the office, he should have the same wages? Change places with these persons, and on the principle of that argument, stated by Mr. CARLIN, the boy ought to have the same compensation that the man has who is accomplished in the higher duties of compositor. There is evidently a fallacy in the argument. So in reference to the Deaf and Dumb. They are qualified to perform certain duties, and they do it well. They are not qualified—I know the remark will be an unpopular one, and will go out and meet with no favor from a certain class of humanity—they are not qualified to carry forward a class of Deaf Mutes, successfully, for over a period of three or four years. The case has been tried, and I regret to say that some of the pupils, under the care of deaf mute instructors, have been spoiled. They have not attained to that high standard of intellectual attainment that they might have done under other circumstances; but this was the result of necessity, and could not be avoided. Therefore, so far as I am concerned, I shall never allow a Deaf Mute,

except under extreme necessity, to carry forward a class beyond this period. If I have any thing to do with the controlling management of the Institution, I never will allow a Deaf Mute to go forward with the same class beyond three years.

Mr. PORTER—It is highly desirable that this subject should be well understood by the Mutes themselves. It is desirable to prevent any dissatisfaction on their part, particularly on the part of those who are employed as instructors, and that they should feel that they are fairly dealt with. Otherwise, they make themselves unhappy, and sometimes to such a degree that their usefulness is diminished, and the effect is felt on their classes. The case is a very clear one, and can be set in a very clear light by following out the line of argument started by Dr. PEET.

In other cases of instruction by those who have all their faculties, there are heads of colleges, and professors and tutors. There are also principals, and assistant instructors of high-schools, and teachers of primary schools of different grades. These do not all receive the same compensation, for the reason that higher qualifications are demanded, and rarer endowments required, and more expense incurred in preparing for the higher, than for the lower departments. The same principle holds good in other spheres of labor.

Yet it may be that the president or professor in a college could not teach a primary school, half so well as a man who has been trained to that business, but possesses a lower and less rare order of qualifications, and a less degree of cultivation. But that is no reason why the teacher of a primary school should have the same salary as the professor in a college. If we admit, then, that deaf mute teachers can carry on a class up to a certain stage better than any other teachers, it is no argument in favor of equal compensation to be given to them, even though we necessarily, at first, and at times, afterwards, employ the hearing teacher in a

young class; because they, the mute teachers, are not capable of doing that for which we need liberally educated men.

Either we need liberally educated men, or we do not need them. If the deaf and dumb teachers are as good for the whole course, employ them for the whole course, and give them such wages as shall be considered fair, all things being taken into the account, and a due reference, of course, being had to the laws of supply and demand. But if, for any reason whatever, speaking and hearing men of liberal education, men who in other spheres would command high salaries, must be employed,—if it be only for the sole purpose of having men trained up for Principals, and Superintendents, it is manifest that such men should have a higher compensation than the deaf mute teachers can reasonably expect. We ought either to dispense entirely with the services of liberally educated men, or to give them higher salaries than to the Deaf Mutes.

Mr. TURNER—I think that Dr. PEET has set forth the true principle, namely: That the deaf and dumb teachers should be paid for three years' services, or for that grade of teaching, as much as the speaking teacher receives, during the first, second and third years. The question I have propounded, which is practically one that I have to meet pretty soon, is this: I want to know whether the Doctor's deaf and dumb teachers, especially those his son speaks of as being so good—whether they now receive as much as his hearing and speaking teachers receive for the third year? I want it in dollars and cents.

Dr. PEET—Is the question propounded to me?

Mr. TURNER—Yes.

Dr. PEET—With us, we give to a professor for the first year, \$350 and his board. We give to a Deaf Mute who has been with us long enough to take a class of this description, \$400. Then he would receive \$1,200 for the three

years. The hearing and speaking teacher would receive for the first year, \$350; for the second year, \$475; for the third, \$600. It makes somewhat in favor of the hearing and speaking persons. That is the tariff established in our Institution.

Mr. PORTER—What has this to do with the point? For if you must employ hearing and speaking men, they must be trained in some way, and it can only be done by beginning at the beginning. Unless the Institution can be carried on by Deaf Mutes alone, you must train hearing and speaking teachers, and at other times employ them more or less in the younger classes.

Mr. TURNER—The gist of my inquiry was, to set the matter in such a light that the Deaf and Dumb would be satisfied. For if the deaf and dumb man is to be paid for his services, as well as the speaking teacher is for the same services, to a certain point, then there is no ground of complaint. We claim that the hearing and speaking teacher at his third year is able to do much more than any deaf and dumb teacher can do, and it is only up to that point, that I asked whether he received the same as a hearing and speaking teacher. If so, the deaf and dumb teachers have no reason to complain. It was to show that there was justice in this discrimination that I made the inquiry. I agree with Dr. PEET in what he has said, and with the other gentlemen, also. There is an abundance of furniture, so to speak, for the proper discharge of a teacher's duty, which the well-educated man has in his profession, and which he acquires from day to day, in his intercourse with the world around, in the communion he has with his fellow-speaking man, that the deaf and dumb teacher never can obtain. The latter makes up in part from reading the newspapers, but he is not in full communion with his fellow-beings around him, and never can be. It is the want of this that incapacitates him for the accomplishment of the higher

duties of a teacher, and consequently for that he never should be paid. I want to see justice done in this matter, and if Dr. PEET does not pay his deaf mute teachers equally with the others for the first three years, I call upon him, to raise the salaries and make them equal. We have done so in our Institution.

Mr. WAITE—(Deaf Mute,) indicated by signs a desire to address the meeting. Mr. GILLET interpreted. He says he should like to have your attention for a moment. The subject is mechanics, shoemakers, carpenters, cabinetmakers, and any other trades they can follow. If they are wise and good workmen, they ought to be well paid. Those deaf and dumb persons who can work as well as other workmen, ought to be paid the same. There is some difference between them. There is a mental distinction. In some respects they differ. Now he is going on to show what it is. It is in intellectual matters. A deaf and dumb man is selected for the first year, and a speaking man is got for the same purpose. The speaking man does not understand the signs familiarly, and his progress is slow. He improves somewhat, but he has not the facility in signs, and pantomime that a deaf and dumb man has. He says he thinks these persons ought to be paid just the same. The speaking teacher gains the first year, and makes some improvement. He improves continually through the third and fourth years, and he becomes a very wise and excellent teacher. His salary is increased a hundred a year, until he gets a thousand dollars. The deaf and dumb teacher, the first year, does not understand signs accurately. He continues to study and learn, and his wisdom increases. The first year he is paid \$300, the second year he gets \$50 more. The deaf and dumb teacher improves in language slowly. He gets \$50 increase to his salary each year, until it becomes \$800 or \$900; and that is plenty. The speaking teacher ought to have \$1,000. \$700 or \$800 is about

enough for a deaf and dumb man. He knows a speaking teacher who is getting \$1,000. The deaf and dumb man continues to teach fifteen or twenty years. He becomes more accurate, but his salary is not increased, and he (Mr. WAITE,) don't think that is right.

Mr. FAY—I would inquire if there is any general complaint or dissatisfaction among deaf mute teachers, themselves, on account of salaries. I have never heard of it. Our Institution employs one deaf mute teacher, whom we would not part with on any consideration whatever, and I think we pay him fairly. We have raised his salary from time to time without any solicitation on his part, and shall continue to do so, in future years. He has been with us but little more than two years, and is now receiving a salary of \$350, with board, room, washing, fuel, lights, &c., in the Institution. At any rate, *he* seems perfectly satisfied. It is Mr. CARLIN, who is not a teacher, and never will be—because he can do a great deal better in his present lucrative and honorable profession—a man of finished education, who has sent this article to the Convention; so that I think we are not called upon to discuss this matter for the sake of deaf mute teachers, generally, as being dissatisfied. Mr. CARLIN has sent such a paper once before to a Convention—I think it was the third Convention, which was held at Columbus—the subject was then ably discussed, and presented, as I think, in its true light; and I did not suppose we should be called upon to go over the ground again; and I don't know why we should spend time merely to satisfy Mr. CARLIN, although I have a great respect for him, and own that for a deaf and dumb man, I never could understand how he could get such an education. Our deaf mute teachers are satisfied and don't complain, and I think this fact should be taken into consideration, in coming to a decision in this matter. Mr. CARLIN is not a member of this Convention, and it seems to me it will be soon enough

to consider these complaints when they come from deaf mute teachers themselves.

Mr. STONE—I have no desire to prolong this discussion. I believe we pay now for the services of deaf mute teachers just about what they are worth. There is a good deal of force in what the last gentleman has said. The deaf and dumb teachers, as he has remarked, are satisfied. I believe our Institution, in Ohio, pays this class of teachers more than any other Institution.

Mr. GILLET—How much do you pay them?

Mr. STONE—We pay our deaf and dumb teachers \$800 after they have been with us five years.

Mr. FAY—Do you board them also?

Mr. STONE—We do not.

Mr. TURNER—We pay \$1,000 to all except one.

Mr. STONE—I will state, however, that I believe a man deprived of one important sense is not as valuable a man as one who has the use of all. I do not subscribe to the doctrine that a deaf and dumb teacher can become as useful as a speaking teacher. Take a new teacher, one who is not deaf and dumb, and one who is, and the difference will be in favor of the speaking man, unless the other is talented, and of superior powers of mind. Take two men of equal ability, and physical adaptation to the employment, and give them, if you please, the same education, and the hearing man will be superior, as instructor, to the one who is deaf and dumb. He can soon acquire and master the sign language, which is merely the instrument of instruction, while the Deaf Mute will scarcely be able to obtain such a knowledge of written or spoken language, as shall place him on an equality with his more favored companion.

The Mute can at first talk better with the Mutes, but he cannot teach them better; and he cannot, ordinarily, take a class on further than two or three years. A few years since, I had occasion to desire that a deaf mute teacher should

take an advanced class. He was a superior teacher, but I could not induce him to take charge of a class of five years' standing. He would not go further than four years. He felt that his forte was in the early part of the course. For these and other reasons, I think we pay our deaf and dumb teachers as well as others.

Mr. GALLAUDET—I don't think that we can settle anything in this matter. It is in the hands of the Trustees of the Institutions. Still, if the discussion tends to equalize the salaries of Deaf Mutes, I would not object, as I do know that there is some talk in the leading Institutions as to what they receive. It is a question much thought about by them, whether they are to be encouraged to settle down for life to teach Mutes; whether they shall have a home—a family. If they are to be encouraged to give themselves up to the profession for life, they should have a sufficiently large salary to marry, if they desire to do so. This is a very delicate question upon which I am entering, and I have only an opinion. But I know that in the minds of most deaf and dumb young men, that is the practical point—that is the sticking point in the whole business. Those who have no idea of marrying, feel contented; but those who wish to marry, feel that they have not enough to marry upon.

Mr. GAMAGE—(Mr. E. PEET interpreting.) I expect in future time, the Boards of Directors in the different Institutions will increase their salaries to a uniform rate, and now we had better dismiss the whole subject from our minds and pass to something else.

Mr. STONE—That is a sensible idea. We cannot do anything here, in regard to our deaf and dumb brethren in this respect. We cannot make any rule in regard to this matter. No deaf and dumb man has been engaged, except for a satisfactory compensation. I do not believe that our Institutions are desirous of doing any injustice to them.

Mr. TURNER—An allusion has been made to the subject

which lies at the bottom of this whole thing. Our deaf and dumb bachelors are well enough satisfied, but there are some of our older deaf and dumb tutors who want to get married, and we have, in our Institution, out of regard to that fatal infirmity, given to our married deaf and dumb teachers, two hundred dollars more, and I have had applications from two of Dr. PEET's teachers to have me take them, so that they can have wives and the additional two hundred dollars, too; (laughter,) so that if New York would advance the salary of their deaf and dumb teachers two hundred dollars, when they get married, there will be no more trouble.

Mr. WAITE, (a Mute,) addressed the meeting in sign language, as interpreted by Mr. GILLET. He thinks the deaf and dumb teacher ought to be allowed to get married, and that their salaries should be increased—the Trustees should give them enough to live on year by year. Enough is all they want. When a deaf and dumb teacher wants to get married, he ought to be allowed to get married, the same as a speaking teacher. [Laughter and applause.]

Dr. PEET—In reply to the remark the gentleman has made, that he has had application from some of our deaf mute teachers to be employed at the American Asylum, I suppose it is not so much on the question of salary; but he has educated a very interesting young woman, who resides in the neighborhood, and one of our teachers wants to be there, that he may visit her oftener than he can from New York. [Laughter.]

Mr. TURNER—I think, then, if we furnish your teachers wives, you certainly ought to furnish them an increase of salary. [Laughter.]

CHAIR—The CHAIR is of opinion that you have now reached the root of this matter, and you had better take up another paper.

Mr. STONE—I move we now listen to a paper on the subject of a *Symbolical Alphabet*.

Mr. MACINTIRE—We have not disposed of this one yet. The writer is absent, and a vote is to be taken as to its disposal. I move that it be entered on the file, for the purpose of being printed in the "Proceedings."

Motion adopted.

CHAIR—You are now ready, I suppose, to attend to the letter from JOHN R. BURNET.

Mr. EDWARD PEET—I will state that Mr. BURNET is a Deaf Mute, living at Livingston, in New Jersey.

Mr. EDWARD PEET then read the following letter.

LIVINGSTON, N. J., AUGUST 3, 1858.

To the Members of the Fifth Convention of American Instructors of the Deaf and Dumb.

GENTLEMEN:—That I have not been personally present at any of your Conventions, except the first, held at the New York Institution, is not owing to any want of interest in the cause of Deaf Mute education, or of desire to do whatever may be within my limited ability for the benefit of my companions in misfortune; but, because neither the circumstances of a small farmer, in hay time, nor, at present, my state of health, (crippled for a year past by rheumatism,) will admit of such long journeys. Yet though not able to attend in person, I have once or twice sent communications, the reception of which encourages me to trouble you again.

I wish, at this time, to make a few remarks on the report on my Syllabic Manual Alphabet, presented by Dr. PEET to the Fourth Convention, (*Proceedings*, pages 122-3-4). You will, no doubt, properly consider the Doctor's decision as final, (*a res adjudicata*,) as far as it goes; but I wish to call your attention to the fact that it is not *very* decidedly unfavorable, and does not discourage further experiment. The two principal objections stated against the new alphabet

are: First, that it requires time and pains to make it as familiar as the old one, (the same objection that prevents our British brethren relinquishing their two-handed alphabet, for a one-handed one, while they admit the superior convenience of the latter); and second, that some of the positions representing syllables are not sufficiently distinct and legible. I think this last objection may be obviated by practice, and by slight modifications of those positions.

The experiments to which the Doctor refers, were continued for a few days, only. It was found a very easy matter to learn the elements of the new alphabet; but, as the gain in rapidity, *of course*, was not *immediate* but *prospective*, requiring diligent use for a few weeks to make it very decidedly apparent; the two or three bright boys with whom the experiment was begun, wanted sufficient inducement to go on with it, after my farm had compelled me to leave them to themselves. It requires, in such a case, some degree of enthusiasm, and a sanguine disposition, seldom found in any but the inventor himself, to get a new alphabet into the full tide of actual use.

I am not without hopes that there may be some young member of the Convention who may take up the alphabet where I left it, modify it so as to acquire some sort of adoptive paternal interest in it, and so as to obviate what objections it may justly be liable to; and then prove practically the great benefit to the Deaf and Dumb, of an alphabet that, while to one equally unacquainted with both, its acquisition is scarcely more difficult than that of the common one-handed alphabet, will yet admit of perhaps double the rapidity of the latter.

I wish, more particularly, to call your attention to the adaptation of my alphabet for *abbreviations*. By referring to the exposition in the American Annals, (Vol. III., p. 217, and on,) you will observe that the positions mostly express single letters; but so contrived that all the usual

combinations of consonants can be exhibited, so that all the letters of each combination will be distinctly visible in their proper order—initial combinations on the right hand; final ones on the left—while the vowels and liquids are indicated by the mode of joining the hands. Now, if a teacher prefers abbreviations that directly recall a word to methodic signs, he will find such an alphabet very useful. He can, even to a great extent, confine himself to one hand. Suppose he adopts the abbreviation *scho*, to represent the word *school*, by my alphabet the *s* is formed by half bending the thumb, the *c* by half bending the fore-finger, the *h* by half bending the middle finger, and the *o* by a forward movement of the hand. Or if he would for rapidity of communication, express *Franklin* by *Fra.*, the thumb-nail against the ball of the middle finger forms the *F*, the two last fingers are twisted together for the *r*, and the *a* is formed by a backward movement. And so of other cases.

In bringing forward a subject that has been once formally dismissed, I hope I am not transgressing any of your rules. I do not desire to have the matter referred to a committee this time, but merely to suggest it for the individual consideration of the members of the Convention, and of those absent teachers who may read your proceedings.

With sincere wishes that your conference may be conducted with wisdom and harmony, and may result in much good to the cause of Deaf Mute education,

Very respectfully, &c.,

JOHN R. BURNET.

Mr. TURNER—I move that that document be submitted to Mr. PORTER, for him to examine it and dispose of it.

Mr. PORTER—The gentleman acts, probably, under a misapprehension, in making this nomination. I should think the scheme exceedingly desirable for adoption, but for the practical difficulties, which, I think, must encumber this, or

any similar scheme. As it is, my opinion would be unfavorable.

Mr. TURNER—I think this method of disposing of the letter is proper, because Mr. PORTER has recently expressed sentiments in harmony with that paper.

Mr. MACINTIRE—This paper has been referred from one Convention to another, and the writer now wishes it finally disposed of, but he does not want it referred. Shall we regard his wishes or not? I think we had better dispose of it in a way that will be a finality. If it is the understanding that Mr. PORTER is to keep it, and that it shall be reported to every Convention hereafter, I am opposed to it, but if that is not the design of the motion, I am in favor of it—that is, of disposing finally of it.

Dr. PEET—The communication is made in good faith. It is on a subject upon which he has thought much, and I think, out of respect to the writer, it should be disposed of in accordance with his wishes—that is embodied in the Report of the Convention. I move that it be placed among the Proceedings of the Convention, and at a proper time, as a motion will be made, referred for publication.

Mr. TURNER—I designed no disrespect to the gentleman, for indeed, I believe there is something valuable in it, and I moved that it be referred to Mr. PORTER, that he might find it out. I withdraw my motion now.

CHAIR—The question is on Dr. PEET's motion.

Motion passed.

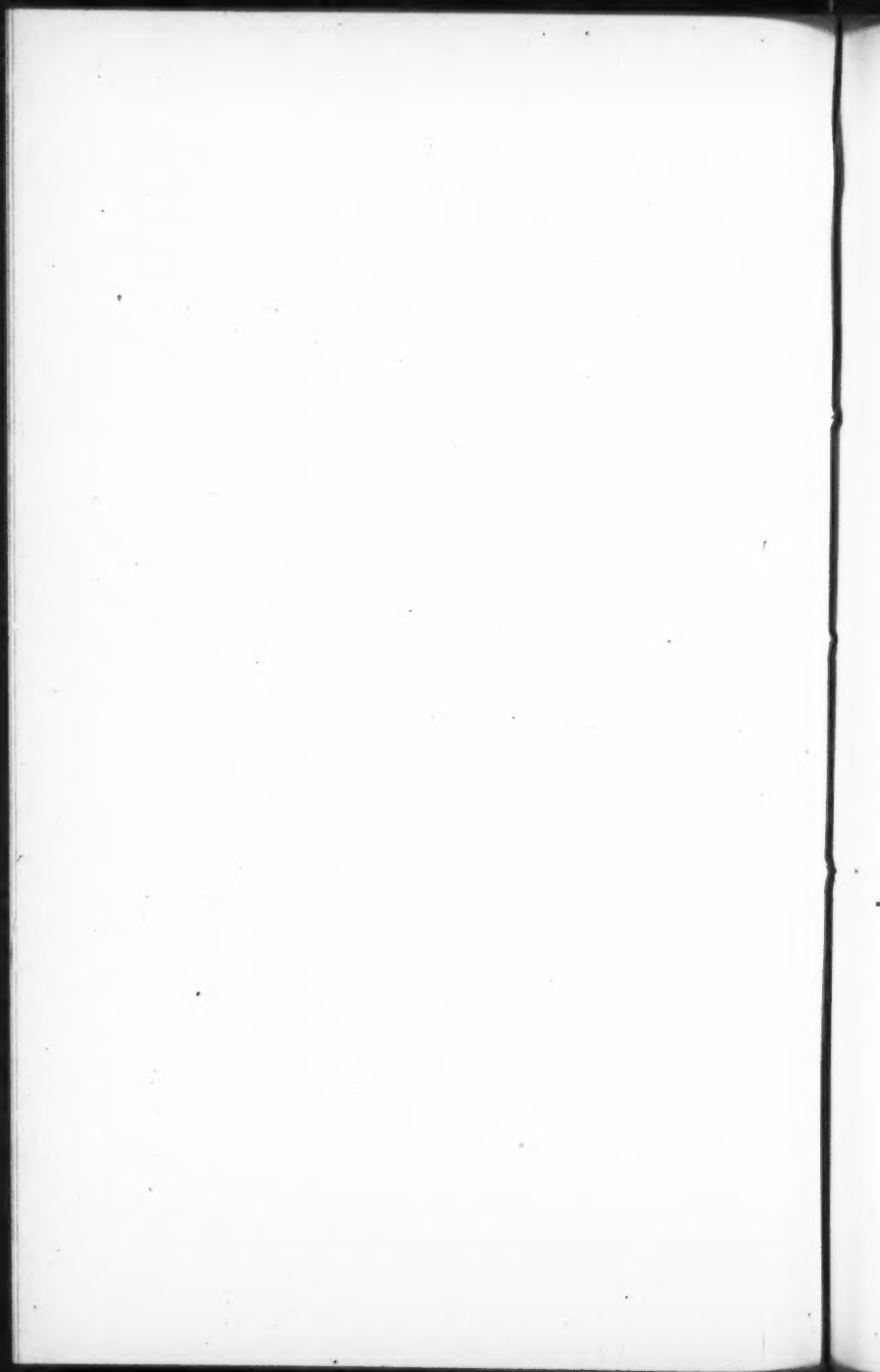
Mr. EDWARD PEET—Mr. BURNET, in that paper refers to the experiments he tried some years since, in the Institution at New York. These experiments were performed in my class. There were some two or three members of that class, now members of the high class, and I spent, in all, about three weeks, in trying to master this alphabet, so as to use it successfully, with these pupils; and though it displayed very great ingenuity, I came to the conclusion that

as a practical thing it was of but little use, and that we could very much better stick to our old methods than to employ the new one. Still it is worth while to look into it on account of the great ingenuity displayed in its construction.

Mr. STONE—I move that we listen now to a paper by Mr. R. H. KINNEY, "*On the Universality and Power of the Sign Language.*"

CHAIR—If there is no objection, we can proceed to that without a vote.

Mr. KINNEY then read to the Convention the following paper.



A FEW THOUGHTS
ON THE
UNIVERSALITY AND POWER
OF THE
LANGUAGE OF SIGNS.

BY R. H. KINNEY.

A FEW THOUGHTS ON THE UNIVERSALITY AND POWER OF THE LANGUAGE OF SIGNS.

BY R. H. KINNEY.

It is supposed, by many, that the beautiful and impressive language of signs is so meager, that objects of sense only can be described. They can scarcely believe that it reaches far beyond, into the department of mind and spirit.

By the language of signs, I understand pantomime, and include attitude, action, gesture, expression of countenance, and every means of expressing ideas, except by the use of words.

I hold that no spoken, or written language, can call up objects and ideas, even general and abstract truths, and present them clearly to the mind, in their simple elements, with such graphic power, as the language of signs. It is not like oral language, arbitrary and conventional: it is "picture-like and symbolical:" it is the language of nature.

In the infancy of language, people resorted to signs, in communicating their ideas; for inarticulate sounds, without appropriate action, gesture and expression, would be meaningless.

Children learn language by imitation. If they had never heard it spoken, it is quite certain that they would not themselves speak; but it is equally certain that they would be able to express their wants and various states of internal

feeling, intelligibly, through the medium of signs, to any people, whether savage or civilized. A look, calm as a summer evening; a smile, like the play of sunlight over a beautiful landscape; and an eye beaming with pleasure, as well as the threatening scowl, the flashing eye, and defiant bearing, is language, universal and powerful.

An illustration or two will suffice to show that the language of signs is natural and universal among men:

Several travelers, in Switzerland, called at a public house to dine, but they were ignorant of the language of the country. They had no difficulty in informing the landlord that they were hungry, but it was much more difficult to specify what they wanted. One of them soon began to imitate the grunting of a pig, and the cackling of a hen. The announcement was received by the landlord and domestics with shouts and peals of laughter, and, hurrying away, they soon supplied the hungry travelers with ham and eggs.

A little boy had been vaccinated. His arm was inflamed and painful. When told not to touch it, he would extend the sore arm, with a countenance clearly indicating severe pain, and bringing the other near it, would point to the cause of his trouble. Not a word escaped his lips, but "the mute eloquence of holy nature's universal language" could not fail to be understood.

Some years ago, several tribes of Indians, in the West, to facilitate communication with each other, as there was a difference in their language, originated a language of signs, which has been used a long time by them, and which very nearly resembles that employed by the Deaf and Dumb.

A few days since, I met a gentleman who had lived eighteen months with the Indians of the Rocky Mountains. He informed me that they were in the habit of making treaties by signs, and also of talking and trading with the whites by the same means.

It is well known that Mutes, educated in different coun-

tries, meeting for the first time, have no difficulty in conversing freely with each other. Teachers of the Deaf and Dumb can talk readily with Mutes who have never enjoyed any of the benefits of an education. We are often interested in observing the animation and happiness of new pupils, when brought together in an Institution, for the first time, communicating their ideas to each other, and wondering that they are so easily understood. Their powers of mind, before dormant, are now awakened; their minds are stimulated by contact with other minds, and there is an almost instantaneous development of new life and energy. They have found the key, by which their captive souls, so long confined, are set free. Their progress in the language of signs, the elements of which nature has already taught them, is rapid. The use of this language incites them to think, and furnishes materials for thought; it inspires them with new thoughts, new feelings, and new desires, and causes their souls to thrill with higher and purer joys than they ever before experienced.

Children learn the meaning of words, by the presence of whatever is signified, whether it be an object, or an action. The sound or sight of words, gives no clue to their signification. The language of signs, does not deal in words, which convey no meaning except that which is attached to them, by arbitrary law, or conventional usage; but it *acts out, pictures out* ideas, which, with telegraphic speed, reach the heart; and stir up emotions that no words, however skillfully used, can excite.

Impressions upon the mind received through the eye, are much more distinct and powerful than those obtained through the ear. I had often heard descriptions of Niagara Falls, but I never formed any just conceptions of their magnitude and grandeur, until I saw them. So, also, in regard to the prairies of the West. My ride over them in coming to this Convention, gave me more correct ideas of their beauty, than I could have obtained in any other way.

How often do we see public speakers powerless, failing entirely to reach the heart, with their monotonous, oral discourses, because their looks freeze ; their attitude is uncouth and their limbs are asleep ; or perhaps their hands, which they find so useful in practical, every-day life, now embarrass them, and they thrust them into their pockets to get them out of the way.

How much more effective would these discourses be, if their authors would cultivate, to some extent, at least, the expressive language of signs.

The language of pantomime, under the reign of the Roman Emperors AUGUSTUS and TIBERIUS, attained great perfection, and became a favorite amusement of the people. Those skilled in its use, could sway the masses as they chose ; convulsing them with laughter, moving them to tears, or stirring them up to deeds of violence and blood. The passion for it was so strong, that the study of the pantomimic art, was prohibited by law.

The master of this language has the lever and fulcrum for which ARCHIMEDES longed—he can move the world. Eye and countenance, nerve and muscle, attitude and gesture are all called into play ; and respond with clearness and force, to the thoughts and feelings of the heart. It is “logic set on fire,” which often overwhelms by its mysterious, irresistible power.

The charm of this magic language thrills along the nerves of those whose ears are their eyes. It flushes their cheeks, and swells their throbbing hearts. It clears their clouded intellects, and sends their sluggish blood leaping with electric life, through their veins. It brings soul into communion with soul, and heart with heart.

There is a beautiful illustration of the power of this language, in the case of the Abbe SICARD, a distinguished instructor of the Deaf and Dumb, and his pupil, MASSIEU.

The Abbe relates that when, after having prepared the

mind of his pupil, he announced to him the sublime idea of a "God, the object of our worship, before whom the heavens, the earth, and the seas quake, and are as nothing, MASSIEU instantly became terrified, and trembling as if the Majesty of this great God had rendered itself visible, and had impressed all of his being, he prostrated himself, and thus offered to this great Being, whose name then struck his view for the first time, the first homage of his worship and adoration. When recovered from this sort of ecstasy, he said to me, by signs, these beautiful words, which I shall not forget while I have life. '*Ah ! laissez-moi aller a mon père, a ma mère, a mes frères, leur dire qu'il y a un Dieu ; ils ne le savent pas.*' 'Oh ! let me go to my father, to my mother, to my brothers, to tell them that there is a God ; they do not know him.' "

This noble language, so universal and powerful, wielded by skillful and benevolent men, is the great agent for the intellectual improvement and moral redemption of the Deaf and Dumb.

As the language of signs is the only medium, or with scarcely an exception, by which instruction can be conveyed to the minds of this unfortunate class, it becomes us, as teachers, to improve and perfect it ; and as the sun sends glad, cheering rays, through opening clouds, to light up the earth, so will the light of science and religion, if our efforts are regulated by wisdom and the spirit of God, illuminate the hearts of these children of silence, and secure their present and eternal happiness.

Dr. PEET—I am not disposed to dissent from the doctrines of this paper ; but there are one or two remarks in it which are perhaps a little more extensive than the writer of

the paper intended. Thus, he says, that the language of signs is the only means of instruction.

Now, sir, in the history of instruction, and in my own experience, I have found results, very creditable indeed, where no signs were employed at all. It is true that in the German Institutions at the present time they discard signs altogether.

Mr. STONE—Do they not now use them, in fact?

Dr. PEET—In the early stages of instruction they do, but afterwards they gradually discontinue them. As late as only last week, I met with a deaf and dumb man educated in Scotland, a man between forty-five and fifty years of age. I do not now recollect his name, but he is a tailor, and resides in Baltimore, while his family is at Halifax. I tried to communicate with him by signs and by the manual alphabet, but I could not do it, successfully, in either case. He did not understand signs, not even the elements of signs. He had an imperfect acquaintance with the manual alphabet, and could make the letters, but very slowly indeed; yet he could write very facile and correct English. He had not been taught by signs.

Mr. PORTER—Did he know the English two-handed manual alphabet?

Dr. PEET—Yes, sir.

Mr. MACINTIRE—Was he Deaf and Dumb congenitally?

Dr. PEET—Yes, sir.

Mr. STONE—I suppose the question is whether he got his education by signs or not?

VOICES—Yes, yes; that is the point.

Mr. TURNER—Did you believe his statement, that he was born deaf?

Dr. PEET—I had no reason to doubt it.

Mr. TURNER—I should doubt it.

Dr. PEET—If he was an impostor, of course I was deceived, but I do not think he was such. He had acquired

the knowledge of written language as we do of spoken language, by the common usage, and not by signs. It is perfectly competent to teach the Deaf and Dumb that way. If the gentleman will modify his remarks so as to use some other adverb than "only," I agree with him as to the utility and power of signs; but there are instances on record, and instances in the history of our own experience, where persons had obtained a knowledge of language, and become well educated, where signs were not the only means of instruction, but held a very subordinate rank.

DESCHAMPS and PEREIRA, the cotemporaries and rivals of DE L'EPEE,—LASIUS, a German teacher of the same age,—WALLIS also, the earliest English instructor of Deaf Mutes, may be cited as instances of successful efforts to teach the Deaf and Dumb without using signs, except in the beginning, and then only such signs as the pupil already employed in his daily intercourse with those around him. There have been later instances, as that of Mons. RECOING, who, some thirty or thirty-five years ago, conducted with eminent success the education of his deaf and dumb son;—and, to refer to a case more generally known in this country, LAURA BRIDGMAN was taught without signs. Some of the teachers here referred to, used a manual alphabet, literatim or syllabic, with or without articulation; others relied on writing and reading alone;—but in either case the principle is the same. The names of all *visible* objects, actions and qualities can be taught by merely pointing to them, or by pictures. Words of a little more elevated and complicated meaning are then taught by watching for, or making appropriate occasions for their use; and in this way, the pupil, like children who hear, is brought to that stage of progress at which the meaning of words is explained by other words. The process is comparatively slow, and far better adapted to a single pupil than to a class; but it is sure. And Deaf Mutes thus taught, if of superior capacity, (and in no other

case is the result likely to be such as will attract notice,) having no other language than that of words, are apt to know it more intimately, and use it with more idiomatic correctness than the average of Deaf Mutes taught by signs.

Mr. GILLET—I do not rise to call in question, and would not attempt to correct the statement Dr. PEET has made, but to relate an incident that came within my own experience.

I once came across such an individual as Dr. PEET has spoken of, though he was not an old man. He was a young man, probably some twenty-five years old when I met him, at Indianapolis. He was there for a year. I met him once at a hotel, where he had been endeavoring to satisfy the clerk of the hotel that he was deaf and dumb, and had been educated at Hartford, Connecticut. The clerk being acquainted with me, and knowing that I was connected with the Institution for the Deaf and Dumb, at Indianapolis, asked me to talk to him. I stepped up to him, and asked him in the sign language: "What are you trying to tell the gentleman?" He said he did not understand the signs. I wrote for him, then: "Where were you educated?" He answered: "Hartford." I asked again in writing: "Did they educate you at Hartford, and not teach you signs?" "No," he said, "they did not use them." I knew, then, that he was not deaf and dumb, but I could not satisfy others that he could hear and speak as well as themselves. The most intelligent persons in Indianapolis, steadily believed that he was deaf and dumb. Even a gentleman who was President of the Board of Trustees of the Institution for the Deaf and Dumb, the Hon. WM. J. BROWN, who knew him well, and had frequent interviews with him, believed that he was a Deaf Mute. He was once coming to Chicago from Indianapolis, and Mr. BROWN was on the cars. Mr. BROWN was still under the belief that he was deaf and dumb, and could not be satisfied to the contrary. As they neared

Chicago, this young man approached Mr. BROWN, and said clearly and distinctly, "What hotel will you stop at?" Mr. BROWN afterwards said he would not have been more surprised if he had been shot at.

I mention this to show the facility which these fellows acquire by long habit in counterfeiting the appearance of a Mute. Mr. MACINTIRE will sustain me in this statement, for this same young man once attempted to palm himself off for a Mute, on the cars, where Mr. MACINTIRE was present. While he was in Indianapolis, he always attended concerts, manifesting much interest in them, yet people were loth to believe that he was an impostor.

Dr. PEET—There is no doubt that there are many of these impostors. I have myself seen scores of them, and I could tell more striking facts than those just related. But in regard to this man whom I spoke of, I had seen him before, and I have no more doubt of his having been deaf and dumb than I have that there are deaf and dumb persons in this room. And the fact of his ability to use language in this way, coming within my own observation, serves to illustrate the fact that it is possible for Deaf Mutes to acquire a knowledge of language without signs being the only means of instruction; and the fact is abundantly testified to, and demonstrated in the history of the early teachers of the art. I have already instanced cases where language was taught by usage without the intervention of signs. I do not object to the paper as a paper, but only to the particular assertion, that the *only* means of instructing the Deaf and Dumb is by signs.

Mr. MACINTIRE—There are two other papers announced upon this subject of signs, and I rise rather to make a suggestion than a motion. It is as to whether we had not better postpone this matter until to-morrow, when these other papers will be read, and then let this matter come under general discussion, when we get the whole subject fully be-

fore us. This paper presents only one aspect, yet there are, I believe, two other aspects of the same subject to be presented, in two other papers. I will make the suggestion but not a motion.

Mr. TURNER—This is a branch of the subject that cannot be called up again, and there is one single point that we ought to prosecute a little further. Inasmuch as we are all liable to be imposed upon by these persons who are putting themselves off for Deaf and Dumb, and these impostors are acquiring a great deal of adroitness, it is worthy of some attention. The remark that Dr. PEET makes is undoubtedly correct—that signs are not the only means of beginning the instruction of the Deaf and Dumb. There are other methods by which the Deaf and Dumb can be taught: they can be taught by articulation and by the alphabet, to a certain extent; one of my associates thinks the Deaf and Dumb can be taught exclusively by the alphabet.

Dr. PEET—Allow me to state that LAURA BRIDGMAN was taught by the alphabet.

Mr. TURNER—To some extent. But what struck me as remarkable, was that this man was dumb and born deaf, and yet the same man was educated without the use of signs.

Dr. PEET—I don't say but that I could make him understand signs; but if he had not been taught signs, here was a remarkable fact, that he had been taught his ideas without the intervention of signs.

Mr. TURNER—I believe that if a deaf and dumb person had been taught signs, he would have retained a knowledge of them as long as his memory retained anything; and I should very much question the fact, if a man were to tell me that he had learned signs in his youth and had since then forgotten them. The doubt, in my mind, is whether the man had not originally been able to hear, and had learned to write before he had become deaf. It is frequently the case that these men are fond of passing themselves off for some-

thing better than they are, by making out that they have acquired a knowledge of language from writing, when, in fact, they learned it from hearing. There was a Convention of teachers in Hartford, and Dr. HOWE, of Boston, who had been famous for his efforts to make the public believe that the Deaf and Dumb can be taught by speech better than by signs, brought forward a father and his son, and introduced them to the Convention. The father was a plain, common man, who came there with his son, who, he stated, had been born deaf, and was consequently dumb; and he said he had taught this boy to understand speech from the lips, whether audible or not, and to read without the use of any signs, but simply by enunciation. It was a very remarkable case, and excited the admiration of the whole Convention. The father took his position on one side of the room, and the boy on the other, and then by whispering to him, he could make him understand. They asked him how he did it, and he answered in his peculiar and graphic way, that he "had talked it eout, and meouthed it eout, until at last his boy understood him, and now he could talk to his boy as well as any body." It was a wonderful case, and Dr. HOWE was on the point of triumphing over us poor, befogged sign-makers, and proving that deaf boys could be taught as well by articulation as in any other way. I invited the boy and his father to go home and dine with me. In the course of conversation, I asked the father whether the boy could hear anything. He said he thought he could hear a little. "Well, how much?" "He says he remembers once to have heard a cricket in the hearth, and he was very much delighted with the noise down there." "What else did he ever hear?" "He often wanted to know what the bird's music was like, and one day I saw him in the orchard, and when he came away he said he had heard a bird sing."

I then formed my conclusion about the boy's deafness, and after having given the boy and his father a pretty good din-

ner, I took the boy a little one side and spoke suddenly in his ear "How do you like Hartford?" "First rate" said he. "How did you come?" "Father brought me." "When are you going home?" "To-morrow." That settled the point with me. In the afternoon, when the subject came up again, I begged leave to make a few remarks, with a view to settle the question. I said the man himself was deserving of great credit for having taught his son to read the motions of his lips. I remarked that there were all stages of deafness, from that of utter deafness to the capacity for hearing loud conversation, and that this boy, although deaf to a certain extent, was not entirely so. Then I asked the boy pretty much the same things as before. "How do you like Hartford, &c.?" and he said the same things in reply. When he had concluded, said I, "Gentlemen, you may decide for yourselves how much this boy has learned from the '*meouthing*' of his father, and how much from articulation." Whenever I meet these cases I believe they are impostors, and I believe in regard to that man mentioned by Dr. PEET, that he either had his hearing in childhood, and then learned to speak and write, or else he was taught by signs, though I don't think that Dr. PEET intended to be imposed upon. I am willing to admit that there are other means besides signs, to teach, but they are the principal instruments—the principal medium by which knowledge is to be communicated to a child, born actually and thoroughly deaf.

Mr. STONE—I think the remark that signs are the only means of teaching Deaf Mutes, is a true one; and I very much doubt whether any one has been taught without them. I know our German brethren profess to dispense with the signs, and yet they make signs, and with all their "mouth-ing," they are obliged to use them. Mr. DAY and Mr. WELD noticed that, though they discarded signs, yet in their lessons, every day, they accompanied their articulation with

explanatory signs. I am entirely ready to take the position that if you entirely discard signs of every sort, and class, and kind, you cannot teach language to Deaf Mutes. I understand this to be the writer's proposition, and that is all of it, and that I am willing to sustain. I believe with Mr. TURNER that those who have professed to learn the language in some other way are impostors, and try to deceive people just as in the case mentioned by Mr. TURNER. An instance came to my knowledge, of a man who imposed upon a very intelligent person, by professing to be entirely Deaf, and that he had learned to speak by articulation. He professed to understand entirely by the motion of the lips. He was an arrant impostor, and could understand from the motion of the lips because he could hear; and yet experienced and intelligent persons could not be made to believe it.

Mr. PORTER—If I were disposed to be hypercritical on this paper, I should call attention to another point. To say that hearing children learn without signs, is not strictly correct. The late Mr. GALLAUDET repeatedly expressed the idea, that no person, no child, whether hearing or deaf, ever learns language without the help of signs, more or less.

Mr. KINNEY—It would seem that there are *slight* exceptions to my statement. The gentleman who objects to my use of the word *only*, says that "the names of all visible objects, actions and qualities, can be taught by *merely pointing* to them, or by pictures." Pictures are signs, and "pointing," according to the gentleman's own definition, in some of his writings, is a sign of indication. However, if it be deemed important, I am willing to modify it.

Mr. STONE—I suppose there is no occasion for that. The gentleman is under no obligation to modify it, and we are not bound by any paper that is presented here. It is simply the expression of an individual opinion. I propose, if it is in order, that we listen to a paper by Mr. FRANCIS,

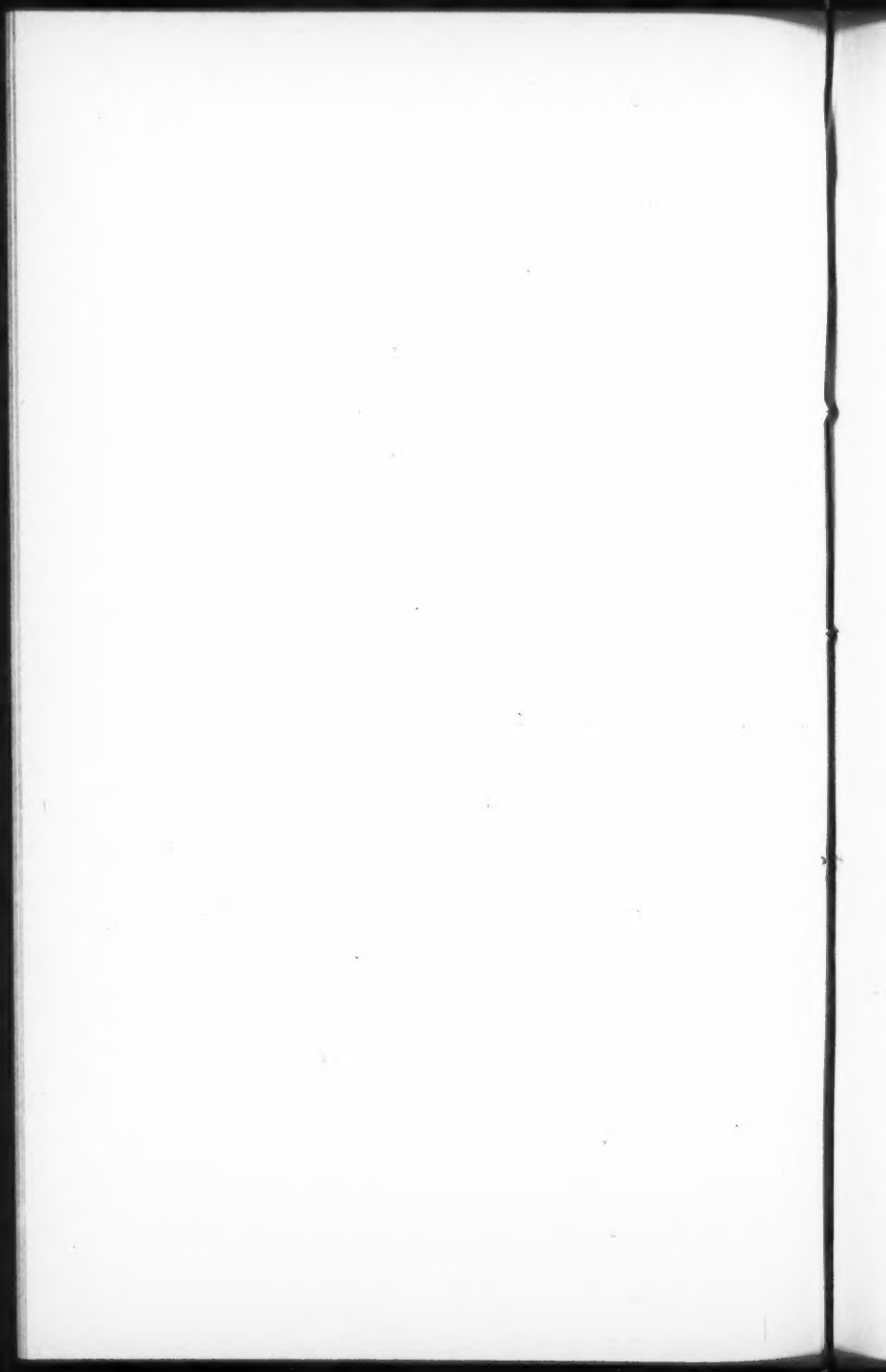
“On the Difficulties of a Beginner in Learning the Sign Language.”

Mr. TALBOT—I would state that Mr. FRANCIS sent this paper by me, to prove that he was interested in and intended to come to the Convention himself.

Mr. TALBOT proceeded to read the following paper :

THE DIFFICULTIES
OF A
BEGINNER IN LEARNING
THE
SIGN LANGUAGE.

BY J. M. FRANCIS.



THE DIFFICULTIES OF A BEGINNER IN LEARNING THE SIGN LANGUAGE.

BY J. M. FRANCIS.

A French writer has characterized the sign language as a fugitive painting. It pictures to the eye, for the moment, the objects and scenes which find a more enduring representation on the canvas of the artist. It has also the advantage over painting, that it is far more comprehensive, and more readily reproduced. By its very terms it is a language, and therefore, capable of expressing, and that without the intervention of arbitrary written symbols, the various thoughts and emotions of the soul.

This analogy is suggestive, both of the rank to which the sign language is entitled, as an art, and of the patient application necessary to success in it. The very fact, that it may be properly ranked among the highest arts, indicates that there are special difficulties in the way of him who would excel in it. To speak, therefore, of these difficulties, is not to disparage the language, as some may imagine. Its claims as an art, and a science, no one is more ready to endorse than myself. I believe the day will come when it will be regarded worthy of a place among the studies of every one who claims a liberal culture. It is because of this high estimation that I regard the difficulties under which the young teacher labors in acquiring it, as worthy to engage the attention of the members of this Convention; that you

may, if possible, devise some means by which they may be rendered less formidable, and the person entering the profession be enabled to realize more rapid and higher attainments in the art.

I have alluded to the patient application necessary to success in our profession. To secure this, it is requisite that the art should be properly appreciated. Yet, from the way in which the speaking instructor is usually introduced to his work, he is specially liable to misapprehend its true nature. He enters the Institution, a novice in the language, and after two or three days of observation, and as many lessons in signs, begins his peculiar work. To facilitate his progress, he receives, in some Institutions, farther lessons in signs, and is directed to converse with the pupils. An art so readily available—to which he devotes so little special effort, he can hardly regard as an art, but rather as a kind of legerdemain, a sleight of hand, which he is to learn, not by patient toil, but by initiation. The few lessons he receives, being given before he has adequate conceptions of his work, and consisting of signs for well known animals and objects, which signs are to him often humorous or even ludicrous, have a like tendency to degrade the art, in his eyes.

Nor is his judgment of the sign language, as a language, more favorable. Instead of viewing it as a noble science, having, like other languages, its peculiar elements and laws of combination, yet superior to every other in eloquent expressiveness, he considers it rather an imperfect medium of communication, whose syntax is so vague, that the very term is a misnomer; and while he admits, it is adapted to benefit the unfortunate class with which he is connected, he regards it as hardly worthy to engage the attention of educated men, outside of his particular sphere.

The result of such misapprehension on the part of the young instructor, must be obvious. His efforts will corres-

pond with his conceptions of the work to be accomplished. It is as if the student should expect to become familiar with the language of Plato, by conning half a dozen lessons in a Greek grammar, and as many pages of a Greek reader; or as if the young artist should think to rival the old Italian masters, by a few crude sketches of their master-pieces. True, the enlarged experience of the teacher will lead him to more just conceptions of his art, yet his early efforts would be much more faithfully and successfully prosecuted, if this juster appreciation was not made to depend on his dilatory experience, but upon systematic instruction in the elements and principles of the language, at the time of his entering on his labors.

A second hindrance to success, in learning the sign language, is, I believe, to be found in the prominence given to one of the methods by which the teacher is directed to perfect himself in it. If I mistake not, he is directed to converse frequently with the pupils as a chief means, and in some Institutions, as pre-eminently the means, by which he is to attain a knowledge of signs, and facility in their use. As little systematic instruction is given him, the practical effect of such a direction, is to lead him to depend largely, if not chiefly, on this intercourse. To me, this seems like charging the young painter to seek instruction from the tyros, instead of the masters of his art. There is a like difference between the sign language of the uneducated Deaf and Dumb, and that language developed and perfected by the labors of its masters, as between the rude hieroglyphics of Indian tribes and the world-admired pieces of Italian artists. It is more a cultivated and elaborated art, than the vernacular of any class. When first made efficient, as a medium of instruction, by the genius and untiring labors of the originators of Deaf Mute education, it was regarded as a new invention. The most accomplished sign-makers are not Deaf Mutes, least of all Deaf Mutes partially educated;

but speaking persons, who have studied the language as an art. The signs of our pupils are confessedly often vague and uncouth. The teacher may, indeed, observe and join in their intercourse, to gather from it some idea of their characteristics, and of their colloquial dialect; but if he depends upon it, to any considerable degree, he will inevitably fail of precision and grace. He will insensibly adopt those modes thus early and constantly presented to him, and a habit of loose signing once confirmed, subsequent efforts seldom wholly eradicate.

May we not here find a chief cause of that deterioration which our art is said to be suffering at the hands of those more recently engaged in it? Can we expect a teacher to acquire the sign language as an elaborated art, from those familiar only with its rudiments? Is it not requisite to this end that he should receive a systematic and thorough course of instruction from masters of the art? The necessity of such a course has not only been acknowledged and partially acted upon in the French Institutions, but the need of a Normal school for the special training of those destined to this profession, has been repeatedly and forcibly advocated. The more recent history of those Institutions demonstrates, that until such a plan, or a substitute for it, is carried into effect, uniformity in sign-making, and progress in the art, cannot be anticipated. In Prussia, more than thirty years ago, a thorough course of preparatory training was considered so indispensable, that the government made special provision for a two years' preparatory course. By a subsequent regulation, the teacher, after his novitiate, was to undergo a rigid examination as to his acquaintance with the theory and literature of Deaf Mute instruction, his ability to instruct pupils of any grade, and also as to his ability to instruct others in his art. Were a kindred system adopted in our Institutions, where undue prominence is not given to articulation—were the learner to receive systematic instruc-

tion from superintendent and professors, not merely for days or weeks, but for months and years—were he, in the early part of his course, allowed to make attempts at instruction, only in the presence of a superior; can we doubt that those who should hereafter enter the profession, would ennoble their art?

Nor need the learner fear that by this method he will become a servile imitator. There is no art more an imitative one than penmanship. Yet business involving millions of dollars is daily transacted, and the great security against fraud is derived from a practical use of the fact that every man has a style of writing peculiar to himself. So the physical conformation and temperament of each individual will make his style of signing peculiarly his own.

The disadvantages already noticed, under which the young teacher labors, lie not in the sign language, but in his misapprehension of it, and in his method of acquiring it. A difficulty in the language itself he finds in the syntax or collocation of signs as employed to interpret connected thought. He is told that while other languages have their intricate and perplexing constructions, tasking, for weary months, the patience of the learner, it is a crowning excellence of this science that its syntax is simple and natural—that it has regard not to the words but to the thought—that he is to combine his signs so as to express this most clearly and forcibly. This vague generality he is to carry into practice, as his inexperienced judgment may dictate. Whether in simple sentences the subject, object, and verb; or the object, subject, and verb; or the subject, verb, and object; is the proper arrangement, is often a matter of perplexing doubt. If his signs follow the first order, (subject, object, verb,) it is often necessary for him to refer to the subject a second time, which seems somewhat awkward, and hardly consonant with the graphic rapidity characteristic of the sign language. If he adopts the second collocation, (object,

subject, verb,) he will find numerous instances in which it is not admissible. The arrangement last indicated, (subject, verb, object,) he can hardly fail to regard with suspicion as approximating the character of methodical signing. As the sentences to be interpreted lengthen and become more complicated, they occasion still greater perplexity. Observing that experienced teachers differ in the collocation of their signs to express the same thought, he is almost ready to believe the language has no definite syntax, but that each instructor is at liberty to form laws of construction to suit himself. Should any question this lack of uniformity in signing, I would desire a single sentence of no special difficulty to be interpreted by signs by each teacher present. Take for example this: "*Nearly two hundred and forty years since, our forefathers sought an asylum from religious persecution, on the shores of the new world.*" Would not some, according to their custom, first express the time by signs, and others the subject and then the time, and others still place the time last? Would not the remaining clauses be variously combined in the signs of different instructors? Is it strange then, that the young teacher should regard the syntax of the language as very vague, and that his progress in acquiring its principles should be extremely slow? His position is similar to that of Mr. DOANE, of the Micronesian mission, who is endeavoring to learn a language which has no grammar, vocabulary, or written forms. He is obliged to deduce the laws of the language from large and laborious generalizations. Aside from this, his difficulty in rendering his ideas into the language may be conceived from his statement, that he has been searching six months, and in vain, for a term by which to express repentance. If any one supposes Mr. DOANE learns this new language with facility without the usual aids, by his intercourse with those to whom it is vernacular, let him read Mr. DOANE's account of his trials in the July number

of the *Journal of Missions*, for the present year, and he will find that his opinion, and that of the missionary, by no means coincide. Every scholar regards the grammar of a language an invaluable aid in its acquisition. Why would not a grammar, unfolding the elements and philosophy of the sign language, giving the results of the enlarged experience of those who have made it a life study, be equally serviceable in our profession?

It may be said, definite rules for the syntax of signs, can hardly be given; that any such rules will prove ineffective, in consequence of numerous exceptions. Yet other languages have their laws of construction, which, notwithstanding numerous exceptions, prove of great service to the learner; and I suppose every one will admit, that in any sentence one particular combination of signs is superior to any other for interpreting the thought, and this would seem to imply that there must be some specific principles to indicate this combination, of which, if the learner could avail himself, his progress would be much facilitated. I have searched for such principles, but have found none save in the work of a French instructor, (J. B. PUYBONNIEUX). According to him, our signs in simple sentences should follow the order of object, subject, and verb. Thus the object being expressed and located, the action proceeds to it from the subject, thereby avoiding the necessity of a second reference to the subject. Though this rule has exceptions, especially where the object is qualified by a possessive derived from the subject, yet these exceptions, being such as will be obvious on cursory inspection, the rule can hardly fail to be of service to the learner. When the subject has qualifying adjuncts, calling the attention more specifically to it, this with its adjuncts, would naturally take precedence in the sign interpretation. Adjuncts of the verb are combined with it in signing, as, "*He (Christ) commanded the multitude to sit down on the grass.*" Clauses modifying the ob-

ject should, in like manner, be expressed in connection with it, as: "*Some pirates captured the ship in which Cæsar sailed.*" But if the sentence has several clauses qualifying both the subject and object, I think we usually express first the subject and its modifiers, then the object and verb, so as to make a close connection between the subject and object; and then, referring again to the object, we unite with it its qualifying adjuncts. If the principles above indicated are considered defective, may I not request that others be proposed more satisfactory? I am unwilling to believe the principles of the sign language are less definite than those of other languages.

Still another difficulty is experienced by the young teacher in acquiring signs for particular words, especially for synonymous words and those expressing general ideas. I might speak of his embarrassing and absurd position in interpreting words by signs, the philosophy of which he does not understand. Thus the term *name* is often expressed, or at least is said to be expressed, by placing the forefinger of the right hand at right angles on the forefinger of the left. Of any satisfactory explanation of this sign I must confess myself ignorant. So of part of the sign for *envy* and *deny*, and of signs for other words. But, passing this, notice the difficulty of the beginner in discriminating by signs between synonymous words. Here it is to be remembered, these are not words of precisely the same signification, but so nearly alike in meaning that it requires nice discrimination to perceive, and a happy use of language to clearly define the difference in the thought. It is only as a language is highly cultivated that it becomes enriched with terms capable of expressing the nicest shades of difference in thought, and these can find an exact representative medium only through him, who by long study, having become the master,—the proprietor of such language, can make its affluence available. How would the tyro in Greek

succeed, should it be required of him to explain in that language the difference between any synonymous terms that might be proposed to him. Equally absurd is it to expect the young teacher to do the like in his new language. How to distinguish by signs between such terms as, *sufficient* and *enough*, *unavoidable* and *inevitable*, *form* and *shape*, *try*, *attempt* and *endeavor*, is to him an almost insoluble problem. Were he thoroughly instructed in the philosophy of the language, he might be able by his inventive skill, to interpret the differences of which we speak, but in the absence of such instruction he distrusts himself, and runs from one to another seeking aid, often through their disagreement to become only the more confused. The result often is, that the same sign is made to represent a number of words, and this want of precision in signing, begets a like habit of looseness in writing on the part of pupils.

The acquiring of signs for terms expressing general ideas, is a kindred difficulty with that just noticed. As these terms are the result of large deductions and generalizations, they require a rigid analysis and no ordinary acquaintance with signs, to interpret with graphic brevity, their true meaning. Yet that they are capable of being thus analyzed and interpreted is evinced by the mode of their origination, and by the fact that their radical elements are far less complex than is often imagined. The difficulty, however, of aptly expressing these terms by signs, has led some to adopt an arbitrary method of designating them. Thus Mr. JACOBS, in the preface of his new work for the Deaf and Dumb, proposes to designate *color* by forming the letter *c* with the hand, and *weather* by *w*, &c. This is a very summary way of disposing of the matter, and were it equally satisfactory, Mr. JACOBS would deserve the lasting gratitude of every young teacher in the country. Unfortunately, this method is entirely arbitrary, and opposed to the genius of the language, which demands that words expressing ideas should be interpreted by

pantomimic signs. It is, also, derogatory to our art, implying that it cannot fitly express these terms. A no less objectionable feature is that it opens wide the door for arbitrary signs, and thus deteriorates the language. If *c* and *w* may designate *color* and *weather*, why not *calico* and *city*, *work* and *way*, all which are general terms? *W*, indeed, is already employed as a part of the sign for quite a number of words, as *water*, *wine*, *Wednesday*, *Washington*, &c. It is necessary to the preservation of our art as a natural language, that we guard with jealous care against the substitution of arbitrary for natural signs.

Another method of interpreting general terms, is to make signs for several of the objects to which a particular term applies, and then gather these into one. Thus in the phrase *a mouse is a small animal*, animal would be expressed by making the signs for *elephant*, *horse*, *cow*, &c., and then uniting these in one group. The signs translated, would naturally read, *a mouse is a small elephant, horse, cow, &c.*, united; or at best, they can only indicate that the mouse can be properly grouped in the same class as the elephant and horse. But this conveys no precise idea of the meaning of the term. What is it that constitutes a mouse an animal? Not its being grouped with elephants and horses, but its possessing certain characteristics common to itself and them, and which the signs above indicated do not express. Its capacity to breathe and feel makes it an animal, and as every breathing body is endowed with feeling, we may properly represent the term by rendering the phrase, *a breathing body*, into the sign language. When first taught a young class, the term should indeed be fully explained, and the mode of its origination, as far as possible, be made clear to the pupils. But when they have attained a distinct conception of it, a brief and significant sign like the above, is more accurate and philosophical than the cumbersome combination in frequent use. In the signs for *tree*, *flower*, &c., this

principle of analyzing the general terms, and developing their radical meaning is acted upon. No one represents a tree by grouping the signs for the *oak*, *chestnut*, *cherry*, &c.; or a flower by uniting the signs for a *violet*, *tulip* and *pink*. Yet this would be equally philosophical with the signs often made for *animal*, *color*, &c. The truth is, these general terms express certain characteristics, applicable to any species or objects of a class, and therefore cannot be defined by grouping the objects belonging to the class, but only by rendering the characteristics themselves into the sign language. What may be the most fitting signs to interpret some of the more difficult general terms, I do not undertake to decide. I have introduced the subject more for the purpose of bringing it before the Convention than with any design of discussing it. May I not hope the large experience of some here present will furnish us with signs for some of these terms, more satisfactory and philosophical than those in common use?

I have noticed some of the difficulties of the young teacher, with no design, as I have before remarked, to decry the sign language, and with no invidious reference to any particular Institution. The theme was suggested by remarks made at our last Convention, in Staunton, Va., to the effect that our art was deteriorating in the hands of young instructors. I leave it to the Convention to decide whether there are not adequate causes for such deterioration, and whether efficient means should not be devised to render teachers better qualified for their profession, and to secure greater uniformity and progress in our art.

Mr. STONE—Before any discussion on this subject, I move that the paper be received and incorporated with the

proceedings of the Convention. Mr. FRANCIS is not a member of the Convention, and I suppose such a motion is necessary. Motion agreed to.

CHAIR—The subject of the paper is open for discussion.

Mr. TURNER—I do not wish to go into a general discussion, but there is one point I would like to refer to in justice to the deaf and dumb persons present. The writer of that article states that we are not to look among the educated Deaf and Dumb for specimens.

Mr. STONE—"Uneducated," he says.

Mr. TURNER—He says among the Deaf and Dumb, without specifying them, for perfect specimens of sign-makers, but to hearing and speaking professors, trained to it for a long series of years. The idea is one which I do not assent to. I think some of the best specimens of sign-makers are the Deaf and Dumb, who have had this language from infancy—who have in a measure originated it, and possess natural grace and flexibility of motion and perfection of form. They have carried the art of sign-making to its highest perfection and developed it to as great an extent as any speaking man ever did. And without dwelling upon this question, I think it is no more than a matter of justice to say, that we do think that many of the Deaf and Dumb, are as fine specimens of good sign-makers as any to be found among those who can hear and speak. There is another question upon which I will add a word, that there should be a uniformity of style in sign-making. I think we are not to expect this, sir. We do not find uniformity of style in oratory. One man is deep and logical; another earnest and passionate; another figurative and glowing,—yet we call them all fine speakers. So among the makers of signs, and the teachers of signs. Some are light, graceful and playful, and they have the capacity to seize upon those little, pleasant differences in the meaning of words. They play with the expression. Others are heavy and grave, yet very perspic-

uous and clear, and their signs are readily understood by all. It is no objection to sign-making or to sign-makers that there is this difference. There will be a difference in sign-making as there is a difference in speech and eloquence. It is not to be desired that there should be a perfect uniformity, but the object is to have the sign-maker make his signs so clearly that they shall be perfectly understood—to make his idea tell upon the mind with which he is conversing.

There is another point to which I will just allude. The paper seems to claim that there should be a uniformity of syntax in accordance with which signs shall be made. If the gentleman will refer to the passage concerning the landing of the forefathers, he will see this.

MR. STONE—I think that this is not the point with Mr. FRANCIS, but he simply states that this is one of the difficulties, and says it is a matter of fact that there is this want of uniformity.

MR. TURNER—But he claims that there should be some uniformity—that there should be a normal form for each sign.

MR. STONE—I do not understand him to claim that there should be this uniformity, but simply to state that the want of it increases the difficulty of learning signs.

MR. TURNER—That is the idea. That is the very point I am going to dispute. I say that in the syntax of our English language there is no uniformity. I can take the words of the sentence referred to and arrange them in a half dozen different ways and they will all be in conformity with the rules of syntax: “*Nearly two hundred and forty years since, our forefathers sought an asylum from religious persecution on the shores of the new world.*”

I may say: “*Nearly two hundred and forty years since, on the shores of the new world, our forefathers sought an asylum from religious persecution.*”

Or, I may say : “ *Our forefathers sought an asylum, nearly two hundred and forty years since, from religious persecution, on the shores of the new world.*”

Or: “ *On the shores of the new world our forefathers, nearly two hundred and forty years since, &c.*”

I can make these combinations in half a dozen different ways.

So in regard to the Deaf and Dumb language; it makes not a straw's difference whether I bring the *two hundred and forty years* in the beginning, the middle or at the end. The syntax is preserved, in each case. It does not matter much how we arrange words. As a general law in the sign language this prevails; that the leading idea should first be brought up. If I would say, “ *I am going to the city,*” the sign for “*city*” is first, then “*going to,*” and third for the person—making with the signs so combined “*City go I.*” That is about the order, if there is any, but I suppose the Deaf and Dumb would understand it just exactly as well if I say “*City I go.*” It is a mere matter of taste.

So with some other difficulties. But my object in rising was simply to correct the statement that we are not to look among the Deaf and Dumb for correct sign-makers. I should as soon say that we are not to look to the native Parisian for the real French pronunciation, but to our French teachers who are in the boarding schools and can say “*parlez vous*” a little. If we are to look any where in the world for good sign-makers, we are to look for them among the Deaf and Dumb. I could produce one here, if necessary, to verify my remarks.

Mr. NOYES—Allow me to make a single remark. I have felt some of the difficulties mentioned in this paper, and as we have here the presence and active co-operation of those who have had long experience in this art of teaching, I hope they will give us light. We are directed to seek for proper signs among the Deaf and Dumb.

Now a new teacher is supposed to know nothing in regard to signs, whether one gesture is more significant or appropriate than another. He goes among the Deaf and Dumb, and sees one make one sign, and another another, for the same object. To explain further, by an illustration: Here is an individual learning the English language. He knows not the proper pronunciation of a certain word—take if you please, the word “*chair*.” He hears one person say “*chair*,” another “*cheer*,” and still another “*kair*.” Now which shall he select as the proper pronunciation? The new teacher sees A. make one sign, B. another, and C. still another, for the same object; now as he has no knowledge of signs, which shall he select as the proper sign for that particular object? It would seem that in order to obtain an accurate knowledge of the best signs, he needs some one to discriminate and judge for him. We have been told, “If you want to learn signs, go among Deaf Mutes.” There are practical difficulties here. Years ago, when Deaf and Dumb Institutions were first established, teachers went to the fountain head for instruction in the art; but now new teachers must go among the Mutes, whose signs do not agree, and often they are vague and very indefinite. I desire therefore to submit the question, “How are we to obtain the best signs for the words and the peculiar phrases and idioms of the English language?”

MR. PORTER—But do the teachers tell the new teacher to imitate Mutes?

MR. NOYES—What we want in learning a spoken language is the *correct* pronunciation; so in regard to signs we want the best and most accurate method of signing, and to be able to understand and appreciate the peculiar beauty and force of the sign language.

MR. PORTER—I suppose if a person were to go into Germany, to learn the German language, he would meet with various sorts of people using that language in various

ways—some better and some worse. I suppose the proper course for the learner would be to go among the German people, and have a teacher at the same time, to whom he could apply in cases of doubt. If he learned only from the lessons of his teacher he would make little progress. He must also go among the people and mingle in talk with them.

Mr. STONE—The author of this paper is not present to explain his meaning, and I simply desire that his meaning should be understood. He is speaking of the difficulties of young teachers in learning signs. One is that instead of receiving his language from professors, he is sent, not to the accomplished Deaf Mute instructors, of whom one gentleman has spoken, but to the pupils; and I hold that that is not moving in the right direction. Instead of sending him to a master of the art for instruction, you send him down among the boys, whose signs at best must be rude and uncultivated. It is as if you had a boy studying mathematics, and when he meets with a difficulty, instead of affording him explanations by a teacher, you send him to other boys. I understand him not to throw discredit on the teachers of the Deaf and Dumb, but on this mode of learning signs. Every young teacher meets these difficulties, and wants to know how to make the signs properly. I hold that he should get them from the professors or principal, as those who can best explain the philosophy of them. If I wished to learn the best pronunciation of French, I would go to the educated Parisian, not among the *canaille*.

In regard to changing the form of a sentence given by signs, Mr. FRANCIS says there is no regular syntax; he does not say that there ought to be—simply that there is not.

Mr. TURNER—He does state that that is the point. He does claim that there should be a definite syntax.

Mr. STONE—Even allowing that he does claim it, he

states the fact that there is none, as one of the difficulties in acquiring the sign language. I claim that there is none, also, and there need not be. It is very true that you can change the order of the members of a sentence without impairing its meaning, but not every young tyro in language knows how to do it; and so with a man learning signs—he does not know how to change the order of signs without breaking the force of the sentence. By-and-by, he learns by experience how to bring out the point with the greatest clearness. If he went on and said there should not be a difference in the syntax, I could not agree with him. But he is right in saying that this is a difficulty. A young teacher cannot understand this at first, but by-and-by he does.

Mr. FAY—He should not be employed as a teacher if he does not know it. Now as to whom a teacher should go to, to learn signs; if the teacher wants to get a natural sign in natural language, let him go to some little deaf or dumb boys or girls and ask them how they make it. When I commenced to teach, I came, for instance, to the word *mouse*. There were half a dozen little deaf and dumb boys all round me in a circle, and I took the picture in the book, and asked first one and then the other, and so on all round. Now how was I to decide. They made very different signs. One made it so natural I had to laugh, it seemed as though the mouse himself was there. What was I to do? Why I would select the one I thought most natural, and that was to be the sign used in the class for *mouse*, ever after. To be sure, we must not go to them for the sign system, or expect them to give philosophical reasons why signs are made one way rather than another. For this the young teacher must go to the principal.

Mr. MACINTIRE—I think the point is just, then, as stated by the last speaker, in reference to that class of signs. As to the philosophy of signs, I would say, that if we want methodical signs, for instance, we must go to those who

have made them a study for the principles and reasons, and not to a child. I was standing at the door, yesterday, and a little boy was there who was admitted to the Institution the day before. I saw one of the members of the Convention conversing with him on a variety of subjects. That person had never been taught signs at all, in the Institution, yet he could communicate with others. There is such a thing as the language of natural signs. The teacher receiving a class of these new pupils without any previous instruction, before he can make them understand him at all, must establish a communication between himself and them. What is the medium? It is at first almost exclusively what is denominated natural signs.

Any teacher in instructing a class will use the sign which conveys to his pupils the idea most significantly. There is a great variety, but I think that this is one of the beauties of the language. A pupil is before me, and if I wish to represent to him the idea of a horse, I can do it by referring to the peculiar motion of the horse's ears, or to the bridle, or bit, or by representing the use of the horse for riding; and if I make either of these signs he will understand it. It is a matter of taste as to the selection of these signs. But all this is independent and aside from the principles and philosophy of the language of signs, and in a great measure as to the syntax, and has reference in general to the new teacher.

CHAIR—Gentlemen, the hour for adjournment has arrived.

Mr. TURNER—I would like to make a single remark in explanation. The gentleman at my right looked very earnestly at me. Mr. MACINTIRE, sir, has hit the nail on the head. There is a colloquial language of signs, which the young teacher needs to learn. This he can get from the young Deaf and Dumb. If he wants systematic and philosophical signs for the more elevated words of the language, he must go to the principal or superintendent. The gentle-

man has now wandered up into the regions of *responsibility, reflection, knowledge, character*, where the young teacher has no business. He only wants to know *cat*, and *dog*, and *horse*, and *long*, and *short*—let him wait until occasion requires before he learns these other words. If he wants signs for philosophical ideas, he must go to his principal. I give lessons to my teachers every other day in the week, regularly. I take up the words from *cat*, *dog*, &c., until I get to *responsibility*, and I feel the responsibility too. [Laughter.] And I intend they shall make the signs rightly, for I think I am pretty near the head—pretty near perfection. [Renewed Laughter.] Not that I am any very great things myself, but that I have studied under Mr. GALLAUDET. I have got my signs pretty near the fountain head. I advise this gentleman to go to one of his deaf and dumb pupils and ask him to designate any object, and take an elementary book and go on indoctrinating him in it, and when he gets along four or five years he will see all these things as he does not now. I believe that answers the question.

Mr. MACINTIRE—There is an important matter I would like to mention before the motion for adjournment is renewed. I move the adoption of the following resolution:

Resolved, That the Sessions of the Convention be opened each day by the explanation of a passage of Scripture, and a prayer, by signs, by some person to be designated by the Chairman.

Mr. OFFICER—I would suggest that instead of having this exposition for the benefit of the educated minds, it should be such an exposition of Scripture as would be given by the teacher to the pupils.

Mr. MACINTIRE—That is a very proper suggestion, and the person who may be appointed I suppose will remember it. Take for example the Sabbath morning lessons for the school. I suppose an experienced person will open these exercises with such an exposition as is common in schools.

Mr. TURNER—We shall be here probably only one or two days after to-day, and I would move this amendment, that the exposition of the passage of scripture should be made by one person, and the prayer in signs by another. In that way we shall see the signs used by gentlemen from different Institutions, and shall be more profited than by the first method.

Mr. DUDLEY PEET—Also, that they be closed every evening by prayer.

The amendments were accepted by the mover, and the motion was adopted.

Mr. GILLET—Before the adjournment, I would like to present to the Convention the compliments of Dr. McFARLAND, Superintendent of the Hospital for the Insane, together with a request that they take tea there, to-morrow afternoon, at four o'clock.

Dr. PEET—I move the acceptance of the invitation from Dr. McFARLAND.

Carried.

The motion to adjourn till to-morrow morning, at nine o'clock, was put and carried.

At the request of the Chair, Dr. PEET then took the stand, and closed the session by a silent prayer in the sign language.

SECOND DAY.

Thursday, August 12, 1858.

At nine o'clock, the members of the Convention re-assembled, and the President, Rev. J. M. STURTEVANT having taken the Chair, called the Convention to order, whereupon Rev. W. W. TURNER made an exposition, in sign language, of *Luke* xix., 10th verse. The Rev. COLLINS STONE offered a prayer, also in the sign language.

The minutes of the preceding meeting were read by the Secretary, Mr. JENKINS, and amended and approved.

Dr. H. P. PEET presented a letter of apology from Mr. ISAAC LEWIS PEET, for his non-attendance at the Convention, which was read by the Secretary, as follows:

DUNKIRK, N. Y., }
August 9th, 1858. }

To the President of the Convention :

DEAR SIR:—In accordance with the advice of my physician in this place, I am obliged to forego the pleasure of attending the approaching Convention of Instructors of the Deaf and Dumb. So great is my sympathy for its objects, however, and so earnestly do I desire to aid, to the extent of my ability, in all efforts to advance a cause which calls for the exercise of the highest qualities of both head and

heart, that nothing but a just consideration for my health, and a desire to place it upon such a basis that I can *labor* successfully in the profession, during the ensuing year, would prevent me from being with you.

Hoping that the proceedings of the Convention may be characterized by harmony, and that, through its discussions, yet higher views may be entertained of what can be accomplished in behalf of the Deaf and Dumb,

I am, very truly, yours,

ISAAC LEWIS PEET.

Dr. PEET—Perhaps it would not be improper to add, in connection with this communication, that but for the terrible catastrophe on the New York and Erie Railroad, on the 15th of July last, the writer of that note would have been present here to-day. I received a letter from him this morning, in which he states that in consequence of that injury, he is very seriously ill, and unable to attend.

Mr. STONE—I move that the letter be incorporated into the Proceedings of the Convention.

Mr. GILLET, (From the Committee on Invitations,) stated that they had requested Prof. J. B. TURNER to take part in their proceedings.

From the Committee on Credentials, Mr. GILLET reported the following as a list of properly constituted members of the Convention.

AMERICAN ASYLUM.—Rev. Wm. W. Turner, Principal; Prof. Samuel Porter, Teacher.

NEW YORK INSTITUTION.—H. P. Peet, LL. D., President; Rev. Thos. Gallaudet and Lady, Edward Peet, Teachers; G. W. C. Gamage, Mrs. M. E. Totten, Deaf Mutes.

PENNSYLVANIA INSTITUTION.—Prof. J. L. Noyes, Teacher.

OHIO INSTITUTION.—Rev. C. Stone, Superintendent ; Prof. Benjamin Talbot, Prof. R. H. Kinney.

INDIANA INSTITUTION.—Rev. Thomas MacIntire, Superintendent ; P. A. Emery, B. Nordyke, Deaf Mutes.

KENTUCKY INSTITUTION.—Rev. Samuel B. Cheek, Vice Principal ; Prof. I. W. Jacobs.

MISSISSIPPI INSTITUTION.—A. K. Martin, Principal.

MISSOURI INSTITUTION.—W. D. Kerr, Principal ; J. G. George, R. P. Kavanaugh, J. B. C. McFarland, Deaf and Dumb.

WISCONSIN INSTITUTION.—J. S. Officer and Lady, Principal ; Hiram Phillips, Deaf and Dumb.

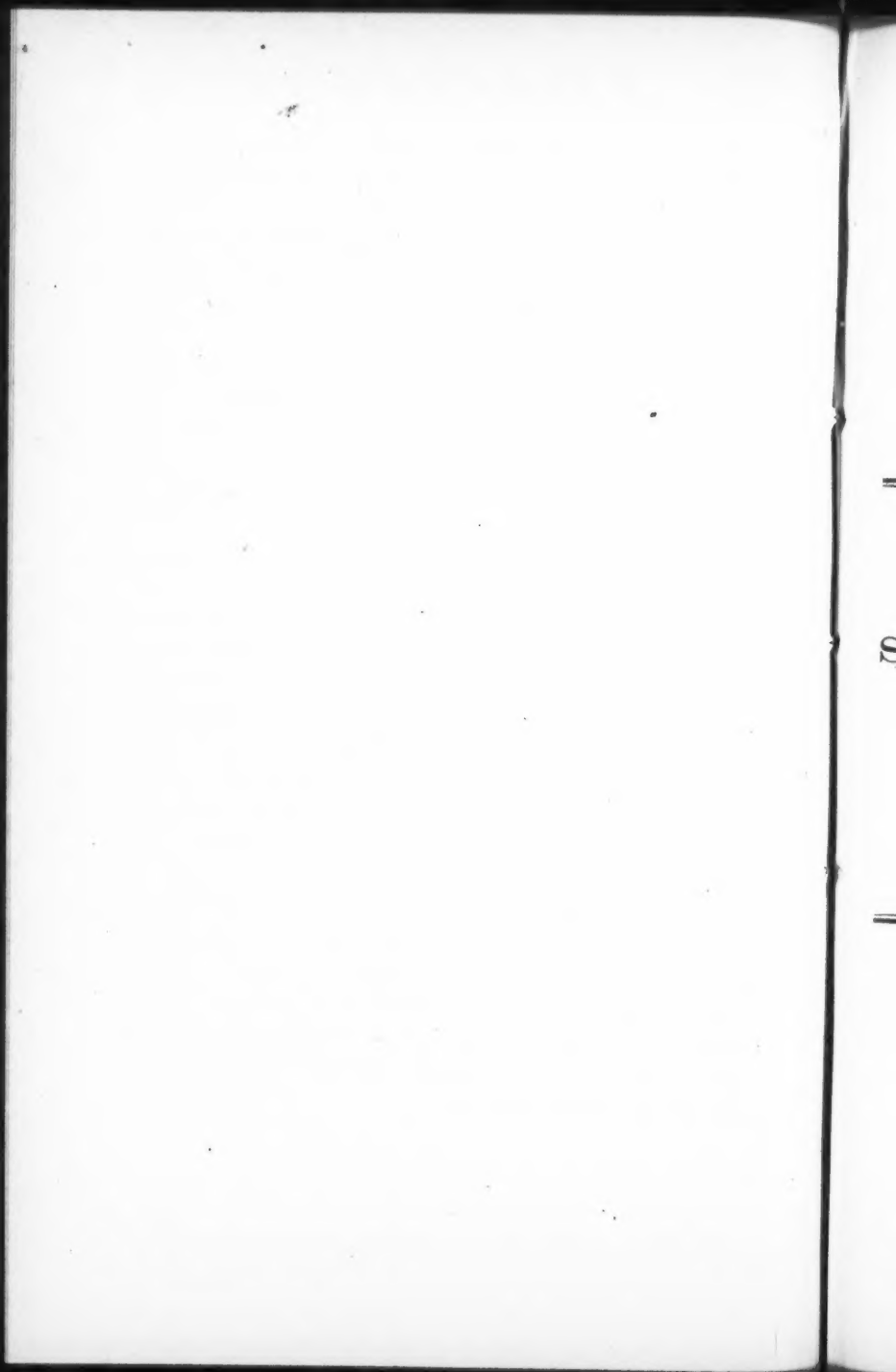
MICHIGAN INSTITUTION.—Rev. B. M. Fay, Principal ; W. L. M. Breg, Deaf and Dumb.

ILLINOIS INSTITUTION.—Hon. Geo. T. Brown, President of the Board ; Hon. Wm. Thomas, Secretary ; Hon. Robert Boal and Lady. Philip G. Gillet, Principal ; Prof. Louis H. Jenkins and Lady ; Prof. Thomas Caldwell ; Selah Wait and Lady, A. B. Baker and Lady, Deaf and Dumb ; Prof. Geo. B. Dodge ; Prof. M. L. Brock ; Miss Eliza Trotter ; Maria Sawyer, Matron ; Miss Sarah Mitchell, Assistant ; L. R. Parsons, Clerk ; Pres. Sturtevant, Prof. Turner, Prof. Bateman, former Trustees.

The report was adopted.

CHAIR—The report of the Committee on Trades, &c., is now in order. Is the committee ready to report ?

Mr. STONE—I would state that I have not been able to confer with the other members of the committee, and, therefore, I submit the report myself, although I suppose they will entirely concur with me.



REPORT
ON THE
SUBJECT OF TRADES
FOR THE
DEAF AND DUMB.

SUBMITTED BY COLLINS STONE.

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REPORT ON THE SUBJECT OF TRADES FOR THE DEAF AND DUMB.

SUBMITTED BY COLLINS STONE.

The Committee to whom was referred the subject of Trades for the Deaf and Dumb, beg leave to submit the following

REPORT.

I. Importance of Trades to the Deaf and Dumb.

While we fully recognize the magnitude of the benefit which intellectual and moral culture confers upon the Deaf Mute, the slightest acquaintance with his wants will suffice to show that his education is exceedingly imperfect, if it stops here. We find him, in his normal condition, in a state of pitiable ignorance, and of helpless dependence. The work which humanity has to do for him, is to raise him to intelligence and virtue; and to make him a self-reliant, independent, productive citizen. Of the "idlers" and "workers" of society, his place necessarily falls among the latter class. From some source, he must obtain a livelihood. If he cannot earn this by his own hands, he must ever remain a burden upon the community, and receive his support from the hard toil and sweat of others. To what-

ever extent you may carry his intellectual education, some means of self-support is indispensable to his success in life. To secure and perfect the former, and neglect the latter, is to leave a good work strangely incomplete.

The opportunity which the Deaf Mute has, in common with others, for working on the soil, does little to relieve him from his state of dependence. Agriculture is a healthy and noble employment. Yet, to make it remunerative, and the means of manly independence, requires capital, an extensive acquaintance with soils, crops, and markets, and skillful management. The first, many Deaf Mutes do not possess, and the other qualifications they cannot easily acquire. There is hardly any calling, if we except that of a sailor, which the Deaf Mute can follow with so little advantage. He will almost of necessity be a mere drudge, and rarely rise above the condition of a day-laborer. While he has always this resource to fall back upon in case of need, and no special instruction or training is demanded to prepare him for it, he should not be shut up to this alone as a means of support.

Your committee regard instruction in some trade, and the imparting of a fair amount of practical skill in pursuing it, as an essential part of the *education* of every Deaf Mute. That he should have a trade *at some time*, argument, happily, is not needed to show; for wherever his intellectual condition has been thought worthy of attention, either in this country or in Europe, instruction in some useful handicraft has been considered a duty of paramount importance.

II. *When shall trades be taught?*

In most English schools, the intellectual education is commenced as early as seven or eight years of age. After five, and in some schools, six years of instruction, the pupil is dismissed, and immediately apprenticed to a hearing and speaking master. In the Royal Institution, at Berlin, pupils

are received at the age of seven, retained from five to nine years, and then apprenticed to a trade for four years, under the care of the Institution. This course seems necessary, from the peculiar customs which prevail on the Continent and in England, in all branches of the mechanic arts. A regular term of apprenticeship, under a qualified master, is there required, in order to obtain employment as a journeyman, or for admission to the peculiar privileges of the different trades. Any course of teaching or practice, however thorough, in an Institution, would not supersede the necessity of apprenticeship; or if it did, would exclude the pupil from the immunities and privileges common to his employment, which are generally valuable and guarded with great care.

In our own country, where no such reasons exist for its adoption, such an arrangement is open to serious objections. If the mental training must be completed before instruction in a trade is commenced, the child must enter school at an age when his mental and bodily powers are immature and undeveloped, and when the confinement and discipline of the school-room are peculiarly irksome. The system of instruction which we are obliged to pursue, to impart to a Deaf Mute a knowledge of language, demands a maturity of judgment, discrimination, and memory, which children at an early age rarely possess. It is hardly possible, that under such circumstances, they can make the difficult acquisition of language in the period usually allotted to instruction; so that in this fundamental part of education, they must suffer an irreparable loss;—while to confine children of this age for seven or eight hours, daily, to the school-room, as is the custom in some of these schools, must be extremely prejudicial to health, and to proper mental and physical development.

On the other hand, if learning a trade is deferred till the pupil leaves the Institution, he may often find it difficult to

obtain such instruction as he needs. As a general fact, master mechanics are quite reluctant to take Deaf Mutes into their employment as apprentices. This reluctance may be ascribed to the slow method of communication to which they are obliged to resort, and the inconvenience they anticipate in making themselves understood. The real difficulty is doubtless much less than they imagine. Practically, a person who is entirely unacquainted with signs can easily communicate with an intelligent Deaf Mute in regard to all common matters relating to work. It would not be easy for such a person to discuss philosophical subjects, or mental science; but entirely so to converse upon the details of labor, when the materials and tools are under the eye or near at hand. Although it may seem a little awkward at first, practice will soon give the requisite facility. Master mechanics, however, can rarely be made to understand this, and hence their unwillingness to assume the responsibility and labor of teaching Deaf Mutes. In Prussia, a premium of fifty thalers is paid by the government to every master who will take a Deaf Mute as an apprentice for the specified period; and in England a considerable fee is required to perfect the apprenticeship, which must generally be advanced by the Institution where the pupil receives his education.

The system adopted by Institutions in this country, for the education of Deaf Mutes, is not liable to these objections. Pupils are received into most of our schools at the age of twelve, and remain under instruction from five to seven years. Thus the time that the pupil spends in school, is the best both for his intellectual and mechanical training. It is the period of life when, if ever, habits of application and industry must be formed, and when he begins to appreciate the importance of fitting himself for some useful employment. Instruction in a trade is given at the same time that the mental training is advancing, three or four hours

daily being spent in the shop. The time thus employed, instead of retarding the progress of the pupil in school, is a decided help to him. It gives pleasant and interesting occupation, and affords an agreeable change from the mental labor of the school-room. It fills up time that would otherwise be spent in idleness or mischief, and tends directly to the formation of habits of industry. By the instructions of the school-room, the mind is stimulated and the curiosity excited in the path of knowledge. In the shop, the muscles are exercised, the ingenuity called into play, and the powers aroused to pleasant and healthy action. With such a system, and under competent instructors and masters, if the pupil is faithful and of fair ability, he will leave the Institution at the expiration of the appointed period, with a good education, and able to take care of himself.

Incidentally, it is no small advantage to the Deaf Mute to receive his trade from one who has some facility in the use of his vernacular; for an intelligent mechanic, who is surrounded by a shop-full of Deaf Mutes whom he is to instruct in his handicraft, will soon acquire a familiarity with common signs; and in case of trouble from insubordination, or inability on the part of the pupil to understand, there is counsel and help near at hand.

We regard the Institution as the proper place for the Deaf Mute to learn a trade,—and the best time for learning it, that in which he is pursuing his intellectual education.

It is also important that the Institution should assume the pecuniary responsibility and the supervision of his instruction. An arrangement is sometimes made by which the pupils are placed, for certain specified hours of the day, under the care of some mechanic, who receives the avails of their labor in return for the knowledge of his art which he may impart. Such an arrangement can hardly be too severely deprecated. It makes it the direct interest of the mechanic to obtain the avails of the labor of the pupils,

and not to give them instruction. While the young and unskillful are sure to be neglected, those older or more advanced will be employed in kinds of work which are most lucrative, without reference to their improvement in the knowledge of the art. A skillful workman, of stability and good character, should be employed, whose whole time is to be spent in the service of the Institution. When not occupied in giving instruction, or in preparing work for the pupils, his own labor may be turned to good account. He will feel a personal pride in the proper management of his department, and in the rapid improvement of those committed to his care.

III. What Trades shall be taught?

The kind of trades that should be taught in an Institution, may be determined somewhat by its locality, and the market to which it is contiguous. From the nature of the case, the number must be limited. It cannot be expected that an Institution should open a shop, and employ a competent workman to teach every trade that can be profitably pursued among men, or that it should teach trades which may involve great expense, and benefit only a limited number of pupils. The selection made should have primary reference to the good of the pupil, and to ensuring him a comfortable support. There are some general principles to be observed in the selection of trades to be taught in an Institution, which will apply to all localities; and among them may be mentioned the following:

First, trades which produce articles in common use; so that a Deaf Mute may easily find employment wherever his lot is cast.

Second, trades which demand little capital in the way of stock and tools. Deaf Mutes are often entirely destitute of means, and any considerable demand of money, in order to start or carry on an occupation, may be an insuperable bar-

rier to its pursuit, however skillful they may have become in its details.

Third, as a general principle, trades that may be followed with advantage in the country. Deaf Mutes are more exposed than other young persons to the temptations incident to a city residence. They have ordinarily no one to watch over them; they are frank and confiding, and easily led into vicious habits, and into the haunts of dissipation. While they are exposed to the corruption of the evil influences which there congregate, they are little affected by the restraining influences, moral, social, and religious, which exert so much power over others.

Fourth, trades in which the work is performed chiefly by the hand, and such as do not require the aid of machinery, from which deaf and dumb persons are peculiarly liable to injury. In consequence of deafness, they cannot be apprised of nearness to danger, and they often lack the muscular dexterity to manage machines of power and rapid motion.

Among the various occupations which accord with these general principles, may be mentioned *shoemaking*. It is sometimes objected to this trade, that it is too sedentary, and requires the workman to remain in a bent position, unfavorable to the action of the lungs. Medical statistics, however, do not show that shoemakers are shorter lived than men in other occupations. Recent improvements in the art allow most of the work to be done in a standing posture, and the muscles of the arms and chest are brought into vigorous exercise. In parts of the country where the manufacture of shoes is not as profitable, on account of the cheapness by which they can be procured from Eastern markets, there is always repairing to be done, and no work pays better than this. The shoe bill of an Institution is usually a large one, and the boots and shoes needed by the pupils can be manufactured to advantage. There seems to be a general agreement in all schools for the Deaf and Dumb,

respecting the peculiar adaptation of this occupation to meet their wants; for among the various trades taught at the different Institutions in this country and in Europe, with scarcely a single exception, this is one. It is a trade easily learned, requiring but a small outlay for stock and tools, is everywhere in demand, and always remunerative.

Cabinet-making is another good trade for the Deaf and Dumb. Among its other advantages, it teaches them the use of tools. While the pupil is learning to make tables, wash-stands, and bureaus, he is acquiring an aptness in the use of tools that may be of essential service to him in other departments of business. If circumstances in after life make it desirable, he can easily become a carpenter, cooper, or joiner—trades which are always in demand, and which secure the highest wages.

Wood Turning is a good trade. This calls into exercise, his taste, notice of forms, and faculty for imitation—qualities in which the Deaf Mute is seldom found deficient, and in which he often excels.

Tailoring is, in many respects, well adapted to the Deaf and Dumb. Whatever may be the beauties and excellencies of the Sewing machine, and they are doubtless many, the skillful plying of the needle, by the human fingers, is not likely soon to be among the lost arts. To the female pupils especially, the art of sewing rapidly and neatly, and the ability to cut and make coats, jackets and vests, and the various articles of women's apparel, is of great value. The class of smaller children, who are not sufficiently robust to follow other trades profitably, may receive instruction in this. On the score of economy, also, the manufacture of the ordinary garments worn by the pupils, may be desirable.

Book-Binding is a trade which a Deaf Mute can follow with success. The operations of folding, stitching, ruling, &c., may be easily learned by either sex, while the male

pupils will soon acquire skill in gilding, stamping, lettering, and ornamenting. Unless an Institution is situated near a large book-market, it will be difficult to introduce this branch of labor, and a pupil may be more liable to be thrown out of employment, while depending on it for a living, than in some others.

Printing is a trade adapted, in many respects, to the Deaf and Dumb. It cannot be pursued, however, except by the more intelligent class of pupils, without throwing a somewhat onerous amount of labor upon the proof-reader. A similar objection may exist to its being taught in an Institution, as in the trade last mentioned. The materials are expensive, only a portion of the pupils could follow it, and it might not be very easy to find constant employment after leaving school.

Dress-making, and plain and fancy needle-work should be thoroughly taught to the female pupils. If skillful in the use of the needle, they can generally find employment and a living: certainly, if thrown among people who have kindness of heart, and sympathy for their misfortune.

Though *Drawing* can hardly be termed a trade, it should be taught, either by a special master, or as a school exercise, in every Institution. Deaf Mutes have a peculiar susceptibility for improvement in this art. From the constant exercise of their perceptive faculties, they become close and accurate observers. They are sharp imitators, and readily catch and reproduce the form and outline of objects. They easily comprehend the principles of perspective, and the art of shading and coloring. With suitable instruction, they become accomplished draughtsmen. Every pupil should have the advantage which the cultivation of his talent in this direction may give him.

A pupil may sometimes find after leaving an Institution, that he can pursue some other trade more profitably than the one he learned at school, and circumstances make it for his

interest to change his occupation. Yet, even then, the skill he has acquired, and the time he has spent are not lost. Skill, in one employment, gives facility in another. If the trades taught at the Institution were judiciously selected, he has no cause of complaint because they do not happen to be adapted to his peculiar circumstances.

For the greater portion of Deaf Mutes who receive education in our Institutions, instruction in some branch of handicraft is sufficient to meet their wants. Still there are doubtless not a few, who would succeed well in the higher branches of Art. Perhaps this is true of as great a proportion of the whole number, as among those who are not deaf and dumb. The example of a CARLIN, who stands in the foremost rank of Art as a miniature-painter, and of a NEWSAM, who has few superiors as a lithographer and designer, not to mention known and honored names in foreign lands, sufficiently prove that the infirmity of deafness is no barrier to the development of true genius. Every friend of the Deaf Mute must rejoice in these exhibitions of talent, and give them all the aid in his power. Yet, an Institution for the education of the Deaf and Dumb, can hardly be expected to provide for such cases, except to a limited extent, and in a general way. Young men are sometimes found in our literary Institutions who exhibit uncommon powers of mind, and such decided marks of genius as make it desirable for them to enjoy superior advantages for improvement; advantages that can only be enjoyed in foreign Universities. We are not aware, however, of any established provision in these Institutions by which the desired opportunity for study can be gratified. It is left to the resources of the individual himself, to obtain such additional opportunities as he needs. The same must be the case in our Institutions for the Deaf and Dumb. While real talent should be fostered and encouraged, it must generally look to private munificence for special and peculiar opportunities for culture and develop-

ment. The different state of society in Europe, may dictate a different selection of trades for their pupils or graduates. There is far greater encouragement abroad for the cultivation of the fine arts, in a way to make them remunerative, than among us. To pupils of superior ability, they often present the most promising openings for support, and may even lead to wealth and distinction. Models are abundant, and the productions of genius find a ready sale. From the practical character of our people, there is in this country less demand for such works, and fewer models to excite and cultivate the taste.

IV. Can Instruction in Trades be made Remunerative?

Whether the sale of the articles manufactured by the pupils can be made to equal or exceed the expense incurred in their production, we regard as a question of minor importance. The object of establishments of this character is to benefit the Deaf Mute. As has been already remarked, it is to relieve him of his two-fold misfortune of ignorance and dependence. Nor is there occasion to estimate the comparative pressure of the two; to decide which weighs the most heavily upon him—which should be removed, and which allowed to remain. He can and ought to be freed from both. The philanthropy which would teach him to labor, and leave his mind in darkness, is easily seen to be short-sighted and imperfect. Equally mistaken is the philanthropy that would enlighten his mind, restore him to the instincts and feelings of a cultivated being, and turn him loose upon society, without means of self-support, to beg, steal, or starve, as fortune may favor him, or at best to become a pensioner upon the charity of others. To educate a hearing and speaking child, and give him a trade or profession by which he can support himself, is generally understood to involve expense. It is a heavy investment, made week by week, and year by year, for which we expect an

ample return in the intelligent and productive citizen. It is the same in regard to the Deaf Mute. Educate him, and give him a trade, and he becomes a worthy and intelligent member of society. To secure the true welfare of the Deaf Mute, we consider both intellectual and mechanical training indispensable. And it is as legitimate and proper to incur expense upon the latter as the former.

As a matter of fact, however, with a judicious selection of trades, and careful management, they can in ordinary cases be made to pay their way. More than this cannot reasonably be expected. A skillful mechanic must be employed to take charge of each branch of industry. Stock, tools, fuel and light must be provided. Then it must be remembered that a large proportion of the boys are young, averaging from twelve to fourteen years of age. Those who are older and stronger, are at first without experience.

The articles manufactured, while they may be strong and substantial, can hardly have the polish and elegance of those made by regular journeymen, and they must be sold at a cheaper rate. If the sale of the articles made will purchase the tools and stock, and pay the wages of the master mechanic, it will ordinarily evince good management, and should be satisfactory. But even if the articles produced should be given away, or their value made of no account, the benefit that accrues to the pupil in their manufacture, in the practical skill and knowledge of the art acquired, would more than compensate for the expenditure incurred.

V. Permanent results of the Education of Deaf Mutes.

We have already intimated that when a Deaf Mute leaves an Institution with a proper education, moral, intellectual, and mechanical, we expect to find in his after life, results that will, in a measure, compensate for the labor and expense bestowed upon him. It gives us pleasure to say that in this expectation we are rarely disappointed. It is true

that some Deaf Mutes who have been well educated, become idle and vicious. Instances of this kind occur in all departments of education, and among all classes of society. But we repeat the assertion, that among educated Deaf Mutes they are extremely rare—rare in proportion to the number who do well, and to the number of such cases among young persons who hear and speak. We place the statement, not on theory, not on undue favor and sympathy which we naturally feel for the unfortunate, but upon the strong basis of observation and facts, and in proof of its truth, we court the closest investigation. All our older Institutions where trades have been taught, can point to hundreds of their graduates who have become worthy and substantial citizens. They are pursuing the trades taught them at school; are industrious, thrifty, and contented, and very many of them have families growing up around them. They are supporters of order, good morals, and religion, and many of them are members of evangelical churches. We believe that a careful collection of facts with regard to the pupils who have graduated from our Institutions since their establishment, stating their condition, character, habits, and course of life, would reveal results which would delight and astonish the warmest friend of deaf mute education in the country. Investigations of this character have been made, to a partial extent, by some of our schools, and the returns have been most gratifying. We are not aware, however, that in any case, the attempt has been made to follow *all* the graduates of an Institution into the busy conflict of life; to note in the case of each individual the degree of success or failure. Precisely this, however, has been done by an English school—the excellent Institution at Doncaster, Yorkshire, under the able superintendence of Mr. CHARLES BAKER. The results obtained from inquiries into the subsequent history of the graduates of this school seem to have been so carefully prepared, and to be so reliable, and withal bear so

directly upon the general subject we are considering, that they are worthy of special notice.

The Yorkshire Institution was founded in 1829. Pupils are received at the age of 9, and dismissed at the age of 14, to learn a trade. The number of pupils entered from its commencement, to January, 1847, was two hundred and eighty-four.

In the year 1847, eighteen years after its establishment, circulars were issued to the parents of former pupils, to their masters, or to prominent individuals who could furnish the desired information, embracing the following points of inquiry :

First. The occupations pursued by the pupils after leaving the Institution?

Second. Their facility, compared with others *not deaf and dumb*, in acquiring the trade in which they have been employed?

Third. Their conduct during apprenticeship, or from the time of leaving the Institution?

Lastly. Any other information of an interesting character, bearing upon these inquiries?

The inquiry embraced one hundred and ninety-six children. Of these, all were heard from, with the exception of twenty-five. A very small exception, considering the lapse of time, and the circumstances of the case. Definite and reliable information was obtained from one hundred and twenty-two, of whom fifty-six were girls, and sixty-six were boys.

In answer to the first inquiry, the kind of occupation pursued, it was found that among the girls there were :

Dressmakers.....	26
Bonnetmakers or Milliners.....	9
Employed at Home in Domestic Work.....	10
Laundry Maids.....	3
Employed in Factory Labor.....	3
Employed in out-door Labor.....	3
Servants.....	2

The occupations of the boys would naturally present a greater variety. The sixty-six boys were found pursuing thirty different trades, as follows :

Shoemakers	14
Tailors	6
Laborers	8
Gardeners	3
Compositors	2
Engravers	3
In Factories or Mills	4
In Cutlery Trades	3
Wool Combers	2
Bakers	2
Brickmaker	1
Clerk	1
Founder	1
Millwright	1
Quarrymen	2
Collier	1
Painter	1
Lithographer	1
Book Binder	1
Type Founder	1
Escapement Maker, (lever watch)	1
Whitesmith	1
Wood-Turner	1
Marble Mason	1
Joiner	1
Cabinet Maker	1
Modeler	1
Pattern Designer	1
<hr/>	
	66

In respect to the facility with which they acquired their trades, the following returns, embracing both sexes, were received :

Acquired their business as well as others	74
Nearly as well	18
More readily than in usual cases	16
Not as well	8
Reports are ambiguous	6
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Only *eight* out of one hundred and twenty-two, failed to a certain extent in acquiring their trades ; and the Committee justly remark, that "an equal number of failures might

have occurred out of one hundred and twenty-two persons with all the advantages of speech and hearing."

The replies respecting the conduct and character, in answer to the third inquiry, are equally satisfactory :

Are well reported of.....	64
Are highly commended.....	43
Have given just cause for complaint.....	7
Have conducted improperly.....	6
Ambiguous	2

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Obstinacy is mentioned as the general cause for complaint. It will be noticed that only *six* are reported as immoral in their conduct, a fact which speaks in the highest terms for the excellent training received at the Institution. The committee properly ask "whether out of one hundred and twenty-two apprentices from any other class, so many would have been reported of so favorably, and so few unfavorably?"

The committee go on to remark, that "the difficulty which has frequently been experienced by the officers of the Institution, and by parents, in procuring masters and mistresses for the pupils, on leaving school, must be materially lessened, if not entirely done away with, by the publication of these results," as they most satisfactorily prove "that the Deaf and Dumb, as a body, acquire trades quite as well as those who hear and speak."

Several English schools have since followed the example of the Yorkshire Institution, in inquiring into the conduct and success in life of their graduates. It is extremely desirable that such inquiries should be set on foot by the schools for Deaf and Dumb, in this country.

Nothing can be more convincing than statistics like these, and we are happy to present them as evidence that the opinions we have expressed have stood the best of all tests, that of actual and repeated experiment. Results so encouraging, spread before an intelligent community, will do more

than anything else to hasten the day when every Deaf Mute in the country shall receive a thorough and suitable education.

TRADES

TAUGHT AT INSTITUTIONS FOR THE DEAF AND DUMB.

I.—UNITED STATES.

American Asylum.—Cabinet-making, Shoemaking, Tailoring.

New York Institution.—Cabinet-making, Shoemaking, Book-binding, Tailoring, Gardening.

Pennsylvania Institution.—Shoemaking, Tailoring.

Virginia Institution.—Shoemaking, Carpentry, Book-binding, Brush-making, Chair-making, Mattress-making, Gardening, Wood-turning, Printing for the Blind.

North Carolina Institution.—Printing.

South Carolina Institution.—Cabinet-making, Shoemaking.

Tennessee Institution.—Cabinet-making, Shoemaking.

Mississippi Institution.—Farming, Gardening.

Kentucky Institution.—Shoemaking, Blacksmithing, Wood-turning.

Ohio Institution.—Gardening.

Indiana Institution.—Cabinet-making, Shoemaking, Tailoring.

Illinois Institution.—Cabinet-making, Shoemaking, Gardening.

Wisconsin Institution.—Cabinet-making, Shoemaking.

Missouri Institution.—Farming, Gardening.

II.—EUROPE.

Paris Institution.—(Royal) Shoemaking, Tailoring, Joinery, Wood-turning, Blacksmithing, Lithographing.

Marseilles Institution.—Shoemaking, Tailoring, Cabinet-making, Lithographing.

Genoa Institution.—Book-binding, Printing, Embroidery.

Rome Institution.—Shoemaking, Tailoring, Joinery, Statuary.

Vienna Institution.—Cabinet-making, Shoemaking, Tailoring, Printing, Wood-turning.

Milan Institution.—Shoemaking, Tailoring, Engraving.

Strasburg Institution.—Shoemaking, Tailoring, Weaving, Carpentry, Gardening.

Brussels Institution.—Shoemaking, Tailoring, Wood-turning, Basket-making, Baking.

Ghent Institution.—Tailoring, Shoemaking, Joinery, Shaving and Hair-dressing, Bottoming Chairs, Mat-making, Basket-making, Book-binding, Carpet-weaving, Wood-turning.

Edinburgh Institution.—Shoemaking, Tailoring, Printing.

Doncaster Institution.—Printing, Gardening.

Mr. FAY—I move that the Report we have heard, be accepted and published in our minutes. I think the Convention are under great obligations to Mr. STONE, for this lengthy and able report. It was an article very much needed. While we have had articles on almost every other department of deaf mute instruction, there has been a lack in this department. We have wanted something as a sort of standard or manual to which we could refer, and it seems to me that this is just the thing. I do not see any defect in it, but perhaps those of more experience will find something in it that needs improvement. We have not yet established trades in our Institution, and I myself feel the need of arguments like this. I shall probably make use of them in my future reports to the Legislature, and I hope that I shall not be accused of stealing, if I announce beforehand that I intend to steal.

Mr. GAMAGE—(Deaf Mute,) addressed the meeting, Mr. GALLAUDET interpreting. He agrees with the Report that it is necessary to have trades in the various Institutions. He says that labor is honorable. He is very sorry to see some of the pupils, after having left school, become idle and vagrant, selling alphabets, and giving exhibitions. In his own Institution, as well as others, at Hartford and Philadelphia, he has often heard of such characters.

Last summer, he, in company with his nephew, went to Lake George, and stayed two weeks, and then returned to Saratoga. One afternoon, he and his nephew went to buy a ticket for his nephew, at the ticket office, to go on the cars. He was talking with his nephew for a few moments, when he saw a deaf mute person, whose name he will not mention, pass through the train on the cars. He (Mr. GAMAGE) recognized him, but was not recognized in return. This person had a card with him, and he took the card and found it was a request for patronage—that he was a Deaf Mute, and had a wife who was also deaf. He looked at the

man with feelings of disgust. His nephew began to make signs to him. He told his nephew to keep still, as he did not want to be discovered by this person as a Mute, and assumed an attitude of perfect unconsciousness of his presence, pulling his hat down over his face. The man did not recognize him, and did not seem to wish to talk with him. This circumstance mystified him very much.

In New York, some of the Deaf Mutes felt great indignation at this business of selling alphabets, &c., and the committee published a statement asking the people not to have dealings with such Deaf Mutes; not to buy their alphabets, nor countenance such performances. He wants all Deaf Mutes to pursue a straight-forward course, become a credit to their Institutions, so that their teachers or superintendents may feel a just pride in the results of their labors.

Mr. MACINTIRE—I agree, in the main, with the views expressed in the Report. I am sorry, however, that the chairman of the committee should have interpreted the instructions of the last Convention in their technical sense, and did not treat more generally on the subject of industrial employments for the Deaf and Dumb, instead of confining himself to mechanical employments; and that he should have seen fit to disparage and reject farming as an employment unsuitable for this class of persons. He has, in his Report, compared the mechanical employment with farming, and believes that the latter is not adapted to the Deaf and Dumb, and cannot be carried on in connection with an Institution of this kind; and the reason he assigns is, that it requires a great deal of scientific knowledge of the soil and its products, to make a good farmer. This objection applies to the mechanical employments as well as agriculture, with equal force. Another reason given is that land costs so much—that this is an expensive business, and to carry it on requires a large capital. This is not the fact in the West. We have quite a number of Western Institutions. The Kentucky, Illinois, and Indiana Institu-

tions have farms and gardens connected with those Institutions, and after trying it for some time, they, so far as I am acquainted with the facts, are clearly of opinion that tilling the soil is one of the most appropriate employments for the Deaf and Dumb; and that it can be profitably carried on in connection with such Institutions, and not interfere with the studies of the school-room. The Indiana Institution has a farm connected with it, and it has been cultivated by the pupils some eight or ten years. The reasons for our preference of this employment for our pupils, are these: Most persons who come to the Institution, come from the agricultural districts, and belong to the country. Their parents live on farms, and all the experiences they have had are in that line. They expect, when they complete their education, to return and spend their lives in that employment. That is the case with the most of them. Perhaps the majority of these pupils in Indiana, are of that class. We have a large vegetable garden connected with the Institution, in which we raise all the vegetables used in the Institution.

There is an opinion that I have seen raised, an objection to the learning of trades, which I would like to hear answered or discussed here. Mr. JACOBS, one of the oldest teachers in the country, and among the oldest Superintendents of Institutions of this class, in a recent number of the "*Annals*" has thrown out the objection to the learning of trades that it leads to vagabondism. It struck me as very strange—I have been in the habit of thinking that it led to an entirely opposite result. If I am mistaken in this, can it be that to give a person a knowledge of some employment would lead him wandering about and begging till he became a vagabond? I can hardly conceive it to be so. I think that those persons usually found running around over the country begging, and selling alphabets, are persons who have no regular trade. True, if you give them a trade they will have a motive to move from place to place to get employ-

ment, but they have then the power in their own hands, the power to support themselves. I refer to this in order to bring the subject before the Convention, to have it discussed.

Mr. FAY—I have but a single remark to make. I do not agree with the gentleman who has just spoken, in his views as to the propriety of teaching farming to our pupils. The question is, what shall they be taught in the Institution? I think they ought to be taught what they cannot learn elsewhere. Is it not a fact that most of the deaf and dumb boys when they come to us, understand farming as well as anybody in the Institution can teach them? We want to give them a trade, so that if they fail in farming, at home, they may have something else to resort to. If there are farms connected with the Institution, let the boys work on them, to fill up the time, and as a matter of advantage to the Institution, but not as something to be taught, since they know it already. It would be well, no doubt, to give them lectures on the Science of Agriculture; this is what they—and other farmers who are not deaf and dumb—need, but the practical part they learn at home. I think, therefore, that the gentleman's arguments are not valid, and if we teach them, we should teach them some trade, on the supposition that they understand farming already, and if they do not they can learn it elsewhere.

Mr. MACINTIRE—I wish to correct one misapprehension, in reference to one idea I may not have expressed properly. It is not the theory of farming that I would so much like to see taught. Our pupils may learn that, in connection with all the other sciences, in the school-rooms; but it is the acquisition of habits of industry that I consider the most important. A boy comes to the Institution fifteen or sixteen years of age, in the *habit* of working on a farm, and purposes spending all his time there. After he has been from three to five years in the Institution, he goes back to the business. I want to keep up these habits and confirm them,

so that when he leaves the Institution, he will not have a distaste to that employment. And there should be a regard on the part of those who have the management of them, and who have the selection of the pupil's employment in the Institution, not only to his physical adaptation to it, but also to his prospects in the future, and to what he will follow when he leaves the Institution. If a boy comes from the country, whose father owns a large tract of land, and expects to give the child a farm when he grows up, it would be not only folly, but injustice, to prepare the child for any other sphere in life than that which he is to occupy. It is the habit that we are to confirm here, instead of simply teaching the theory or science of agriculture. I think it is more important to confirm them in habits of industry, and in that order and attention that is necessary in this occupation, than in knowledge of the theory of agriculture.

Mr. KERR—Mr. Chairman, I will occupy your attention but a moment, and that more by way of propounding an inquiry than of raising an objection. I know comparatively little in regard to the health of pupils brought to other Institutions, but in reference to our own, a very considerable number of the pupils who are brought to us, every year, are of a class very delicate in health—have scrofulous tendencies, or are consumptive; so that it seems to me that a very large proportion of them are physically incapable of performing the labor of mechanics, such as shoemaking, tailoring, and kindred trades. I am satisfied that this class of persons ought to have exercise out of doors, in tilling the soil. They ought to acquire habits of industry, and to do this, our Institutions ought to have land for them to cultivate. As to that Report, in the main, I agree with it that pupils in general ought to have some trade, but there is quite a large class that ought not to be confined to the workshops. I do not for a moment believe pupils become vagabonds by learning trades, yet I have observed that those

who become such, as a general rule, have trades. May not idleness at home for a period of nine or ten years, form a habit that will resist every effort made in after years to remedy the evil? Teach them trades if you will, but the old habit so long indulged at home will return, in many cases with increased vigor. Every pupil should be taught to rely upon his own efforts for an honest support. Such instructions, with the blessing of God, may result in much good. I strongly incline to the belief that much of the vagabondism of Deaf Mutes, is the result of early indulgence in indolence, and willfulness, at home. Will a remedy for this evil be found in some trade? In very many cases, already referred to, I doubt it.

Mr. EDWARD PEET—There are a good many aspects in which this subject can be considered. We have seen it in the farming aspect, and also in the exclusively trade aspect. Could we not look at it in still another? Trades of various kinds have been taught and carried on in our own Institution ever since my connection with it, in fact, from my earliest recollections with the object of forming these very habits of industry of which Mr. MACINTIRE has spoken. But for several months in the year, in our Northern Institutions we have been doing nothing at all at farming; and if we have no trades upon which to employ the pupils, we have to form, not habits of industry but idleness. Care should be taken to give them plenty of out-door exercise, and, as far as I know, pupils generally have trades requiring out-door exercise; but trades are absolutely indispensable to form habits of industry. It is certainly possible for a boy, for five months in the year, to work at shoemaking, and the rest of the time at farming, and it seems to me we should try in this way to form habits of industry. Industrious habits must be formed in every possible way. We must have a somewhat eclectic system for forming them. I know many of our old pupils—graduates of the New York Institution for the Deaf and

Dumb—who are scattered throughout the State of New York, and even in other States. Many, whom I know personally, are still residing in the State of New York. They carry on, to a considerable extent, farming during the summer, and their trade in the winter. I have in mind now an individual of this class, a young man who pursues the business of cabinet-making or carpentering, attending to his trade during the winter, and his farm during the summer; and he is thereby enabled both to increase his receipts and preserve his habits of industry. I find that where trades are taught, and well taught, the pupils usually do not run into vagabondism. A large proportion of the vagabonds that I meet with in New York, are foreigners. I should think about three-fourths of the vagabonds are German or Irish, who are educated beyond the water.

There is a kindred subject I would like to mention here. It may be said to grow out of this subject of the habit of vagabondism. It is the matter of teaching our pupils to take care of money. I think that has not been sufficiently taught in any of the Institutions, at least not in our own. Pupils are in the habit of borrowing money, and running into debt; and, finding they are not compelled to pay, they grow more careless, and so in the end become vagabonds. I just throw this idea out as a matter that we might think of in our leisure moments, and if we can conceive of any remedy, we may apply it.

Mr. TURNER—Mr. Chairman, I rise merely to refer to the subject of trades, taken in connection with my own Institution. It has been a study among teachers to devise some mode, by various kinds of employment, to dispose of the time the pupils have in addition to the time occupied by study. On the principle of the old stanza, that

*"Satan finds some mischief still
For idle hands to do,"*

we consider it necessary that they should have employment; and hence that subject has occupied the attention of our in-

structors from the beginning. There is much truth in what Mr. MACINTIRE has said concerning the business of agriculture; but we found great difficulties in putting this in practice where we are, perhaps more than he does here in the West.

In the first place, where the Institution is located in a city, it is difficult to obtain land at any price, and if obtained at all, it is at a great price. This is the difficulty with us. So it is in Philadelphia and in New York. There is another objection to the introduction of agriculture as an employment, which is this: For about six months in the year there is no proper employment. The pupils cannot, in the depth of winter, be taken out on the land to cultivate it, so as to give them full, constant and adequate employment. Another objection is, that on rainy days they cannot be employed in farming, and hence must remain idle. There is still another thing I may mention, though I have no objection to it so far as the farmer is concerned; but to the pupil it is a very considerable objection. The fact is, that it is rather a dirty business; that is, it keeps their clothes and hands in such a state, that, coming to the school-room from work, they are hardly in a proper condition to pursue their studies.

These are objections which have occurred to us, and have been found to exist in many Institutions. The employment should be steady and constant. It is important that the pupil should be occupied in winter as well as summer—in rainy as well as clear days. We have not, and I think no Institution has, been able to secure this constant employment, regular and systematic, in farm-work. I think everything should be like clock-work in our Institutions, and that nothing should cause a deviation from the regular system. Everything depends upon system. We should have occupations, then, that can be constantly and systematically pursued, and we have therefore found it most advantageous

to adopt those common trades which most people in the country, as well as in the city, have occasion to practice, and which are remunerative. We have furnished everything for prosecuting these trades under the most favorable circumstances. This course has met the approbation of the parents themselves, both farmers and others. I do not recollect, since my connection with the Institution, more than two or three instances where the parents have wished that the child should be employed in agriculture. They seem to think that they know enough about farming already, or can soon learn it upon leaving school. I have known, in two or three instances, the request that horticulture—the higher style of farming or gardening—might be taught to the child. But in almost every instance, the parents have been pleased that we have mechanical employments, for this they consider clear gain, as they have farming already. If they know how to use joiner's tools, on a rainy day they can repair the house, or the farming implements; or perhaps they can make shoes, or even make or mend their own coats, and other articles of wearing apparel.

For this reason, it has been a gratification to parents, generally, to find, on their arrival, that we have workshops where the child can learn trades. Last year, in making out the Report, I looked into this subject very generally, to see what had become of our old pupils. I sent out more than a hundred letters for information on this point, and had a record concerning nearly three-fourths of our former pupils; and to my great gratification, I found that not only in general were they profitably employed, and doing well—that the mechanics were earning money and saving it, and supporting their wives and children comfortably, but in most respects were doing even better than the other members of the families from which they came. I particularly recollect a boy who, while a pupil, acquired the art of shoemaking. The man who brought him said he came from a low family, every

member of which was worthless and a hard drinker, of the name of Coon. After he had been with us, he learned to make shoes, and by-and-by he married a deaf and dumb girl, and they have now two or three children; and the man who brought him, told me, afterwards, that he was the only likely Coon of that house. That is only one instance. In the West, it may be that mechanical employments are not considered as valuable as in the East. The learning of a trade, with us, is very important to the Deaf and Dumb. It is no detriment to the farmer, and affords a means of support to those who prefer to be mechanics. One of the graduates at the Hartford Institution, who worked at cabinet-making while a pupil, went into a cabinet-maker's shop and apprenticed himself for two years, to perfect his knowledge of the trade. On completing his apprenticeship, he was pronounced the best workman in the shop. Not long after he went to Boston, where he obtained a situation in CHICKERING'S piano manufactory. He has been there for many years, engaged in veneering piano-cases—the most difficult part of the operation. I asked him, lately, what he made at his trade. He said that by attending to it closely, he made thirty dollars a week. Another one we have educated, is making twenty-five dollars a week; and still another one, twenty dollars a week. These three are in that shop, supporting themselves and their families well. For these, and similar reasons, and having tried the experiment in our own Institution, for nearly forty years, I am satisfied that no Institution, either East or West, can be on a right basis, or properly managed, unless there are regular and constant employments for the pupils; and I think these employments cannot be conveniently found unless there are workshops, in which trades are systematically taught.

Mr. GILLET—I do not rise to make any extended remarks. Most of the remarks I intended to offer have already been presented by the last gentleman. I have no objections to

trades, for I think they are very good; but I think there is no calling—aside from the clergy—that is more honorable than farming. At any rate, no branch of manual labor is more dignified than farming. I look upon it as highly important that we have our pupils supplied with this branch of education; and in making this remark, I do not mean to find fault with the Hartford and Philadelphia Institutions, but I do consider it important that all Institutions should be situated outside the city limits, beyond the corrupting influences of a dense population, and where land can be more cheaply obtained. I have observed, in my experience, every year, that some of our pupils are very well adapted to shoemaking—a few perhaps to tailoring—some are adapted to cabinet-making, and others to farming. The course we pursue here, is to allow the pupil to select for himself, when he does it judiciously, for we find that they engage in it the more earnestly. Possibly, in some cases, pupils can learn farming at home; but we take pupils at the age of ten, eleven or twelve, and I never saw a boy yet who understood farming at the age of ten years; and if he expects to get any trade, he must learn it at that time of life when all young men's habits are being formed, which is while he is at school. If you take a lad of ten years of age, place him in a cabinet-shop, and keep him there till he is eighteen or twenty, will he ever make a farmer? No, sir; you must not expect that the boy will have grown into a farmer, because he passed his infancy on a farm. There is an objection urged by the gentleman to the introduction of farming, which is, that there is no employment during the winter months for farmers. Sir, I never saw a good farmer who did not have plenty of work to do, every day in the year. I think there are gentlemen here who will bear me out in this statement. I will appeal to Prof. TURNER, himself, to correct me if I am wrong. Is there not always some repairing to do—some fence to fix up, or something else to keep the farmer

constantly busy? I make this suggestion with all due respect to the able gentleman with whom I differ.

Mr. NORDYKE—(Deaf Mute,) addressed the meeting in the sign language, Mr. GALLAUDET interpreting. He thinks every Institution ought to have both a farm and trades. The pupils coming to the school ought to have the right to select whether they will learn farming or a trade; each one to select whichever he chooses. The talent of one may be suited for this or that trade, and the disposition and tastes of another may qualify him for farming. The wishes of each should be consulted, so far as is practicable. If a pupil learns a trade, and goes to farming, afterwards, it is no objection—he can work at his trade in the winter, and when he is not employed on the farm, and thus, between the two employments, his health would be promoted.

Mr. WAITE—(Deaf Mute,) addressed the meeting in sign language, Mr. GALLAUDET interpreting. A pupil who has been at school six or seven years cannot take any of the learned professions, and therefore he must learn a trade. He heard Mr. STONE's ideas a short time ago, in the Report. He would like to have the arts introduced, as he does not think it sufficient to have only the trades for the Deaf and Dumb. He would have drawing, engraving, and book-keeping. He knows a Deaf Mute who gets \$15 or \$20 per week.

There is another Deaf Mute, in Chicago, who is an engraver, and gets from \$15 to \$20 per week. The pupil at school, if found to have a genius for the arts—as some are found to have, and others not—should be trained in one of the arts. If he have no taste, let him select a trade. Let him go according to his own natural taste.

Dr. PEET—Mr. President, there is scarcely any subject of a practical nature which can be brought before a Convention of Instructors of the Deaf and Dumb, more important, if we except the intellectual department, than that of teach-

ing trades to our pupils. To systematize these trades, and make them meet the wants of all the individuals concerned, is a very delicate and difficult matter.

The physical difficulties of the pupils must, in the first place, be regarded; and there is a great deal of truth in the remarks of the gentleman from Missouri, (Rev. Mr. KERR,) in regard to the out-door employments of Deaf Mutes, especially those who have any tendency to a pulmonary complaint; and it is known that a very large proportion of the inmates of every Institution are scrofulous—that their deafness is connected with this infirmity, and in many instances this is the cause of it. Now to put a boy of scrofulous habit on a shoemaker's seat, or a tailor's bench, is to insure his speedily going down to his grave. There is no safety for such an individual, except in a generous diet, and abundant exercise in the open air. His health cannot be prolonged to the end of the period of instruction if he is confined to a sedentary occupation and a stooping posture. We have melancholy instances of such a termination to the career of many a bright pupil.

This is so well understood, and so insisted upon in some of the Institutions in the British Islands, particularly the one at Doncaster, that they will not allow shoemaking or tailoring to be pursued in that Institution.

Mr. STONE—Do they pursue any trade in that?

Dr. PEET—Yes, gardening.

Mr. STONE—Their general practice is to have them attend to trades after they graduate.

Dr. PEET—Yes, at the British schools the pupils are received earlier, and therefore get through earlier than in American Institutions. A boy is, therefore, apprenticed after leaving the Institution. I have commented on this peculiar feature of the British Institutions elsewhere. But in the Doncaster school, printing and book-keeping are taught. A number of the Principal's books are printed by

his pupils. The same, I believe, is true of the Institution in Edinburg.

The question has been up before, again and again ; but here is the principal difficulty in the Institutions in Great Britian—in that country, no person who has not been through a regular apprenticeship can be admitted into any shop. No matter if he is a tolerably good workman ; journeymen mechanics will not work with him ; and he must serve out his apprenticeship for seven years. Then he can obtain a situation along with other workmen.

There is still another hindrance. Work made by an apprentice, which is called slop-work there, will not be received into the shops for vending the articles so manufactured. But this is foreign to the subject, to some extent.

Attention, therefore, as I said before, must be given to the physical condition of the Deaf and Dumb. With regard to the kind of trades, I will say a few words ; for I think, with the author of the Report, that they are important, because a great portion of the Deaf and Dumb, with scarcely an exception, must depend upon the labor of their own hands for support ; and if they are trained to habits of industry, they can minister to their own wants, and contribute as much to the productive industry of the country as any others in the corresponding walks of life. As to the kind of trades, shoemaking is a convenient trade, and easily learned—a trade requiring very little capital, and a trade, moreover, that is quite desirable and eligible. Some pupils make choice of shoemaking, others of tailoring. These two trades are very important, because a great amount of clothing and shoes is manufactured at our Institution. It is better to have them made there, than to go and buy them outright. It is less expensive, and gives the pupils an opportunity to become acquainted with those trades. There are other trades, as cabinet-making, that can be introduced, and which are certainly free from any objection on the score of health. And,

although the particular trade of cabinet-making may not be pursued in after life, yet, as it gives the pupils a knowledge of the tools to be employed in various other trades, it is therefore highly important, and I may say, essential. For instance: if a boy becomes acquainted with the use of tools, instead of becoming a cabinet-maker, when he leaves, he may become a ship-wright; or he may enter into a shop for the manufacture of agricultural implements; or he may become a house carpenter; or he may engage, as was pertinently put by the gentleman just now in the Chair, in a piano-shop. That is the highest kind of cabinet-making.

Then, cabinet-making is useful to the farmer. He may make or mend his own implements, or furniture—repair his fences, his house, &c., and thus save a great deal of expense in the employment of mechanics. Printing, I conceive, may be very judiciously introduced, and book-binding, as a collateral branch; but these trades are useful only in large towns and cities, because there is very little printing done elsewhere, scarce any at all in the country, and no book-binding, except some few old books that may be rebound. In the establishment of these trades we ought to bear in mind the expense of conducting them. There is an objection, sir, made on that score; and it is said that we had better not have these trades because they will not support themselves. I admit that it is so—they will not, as a general thing, support themselves. But it is not to be expected that they will. Take a little boy of ten or twelve years of age, and bring him into a shop while he is entirely ignorant of a trade, and he will spoil whatever he touches; injuring the tools, and spoiling the work he may do, so that there will be no profit. Nevertheless, he will, in process of time, acquire the use of the tools, and be able to make an article that will pass. But the object is, not to make money, but to prepare the pupil to take care of himself in after life.

In this respect, you place this branch of teaching precisely on the same foundation as the intellectual department. There is no money to be made in teaching a boy to read and write, just as there is none to be made in instructing him in a trade. Hence, if you will not teach a trade for this reason, you would not teach him at all. For this argument will hold good in reference to the question of intellectual education. It costs money. To be sure it does. And so it costs money to teach a boy a trade. I would place both on the same foundation. If you can, by judicious purchases, and by an arrangement for effecting sales or securing orders for articles to be manufactured, make both ends meet at the end of the year, the receipts being equal to the expenditures, it is certainly very agreeable. In some instances this is done. In our book-bindery, during its most successful operation, we did something more than this. Our shoe-shop and tailor-shop nearly met their expenses. Our cabinet-shop is not so successful, probably because the labor of the apprentices in that shop, together with most of their work, has been employed in making articles of furniture for the house, and repairing the fences and buildings, which has not been taken into account, at a cash valuation; so that in that respect, we have nothing to show on the side of receipts.

To sum up the whole matter, I regard trades as important; and for the reason that the pupil must depend upon the labor of his own hands for support, in almost every instance in which they are brought to the Institution for education. Sir, the selection of trades is a matter in which you must be guided by the experience of different Institutions. Here, undoubtedly, with the experience that gentlemen have at the West, agriculture may be judiciously employed, although liable to the objections stated by the gentleman now in the Chair, (Mr. TURNER). It seems to me that they are forcible.

There is another consideration that I have noticed in my own experience. The deaf and dumb boy who spends a portion of his time in physical labor, in the acquisition of a trade, makes greater intellectual improvement than one who, although in accordance with his own wishes, or the wishes of his friends, has his time wholly at his own disposal. In a more homely phrase, "An idle man's brain is the devil's workshop." This was more classically and poetically advanced by yourself, in the stanza.

Mr. TURNER—(In the Chair.) By Dr. WATTS.

Dr. PEET—Well, then, by Dr. WATTS. At the same time that I think the trades important, in regard to the number or kinds of trades, I may say that that will depend upon the the circumstances in which the Institution is placed. It is desirable as stated by one of our deaf and dumb brethren, that the arts should be taught. But they are expensive, very expensive, and they cannot be carried on successfully, except in the vicinity of large towns and cities; and as the resources of many of our Institutions are limited, this consideration will probably, in some cases at least, be sufficient to prevent their introduction. We taught drawing generally for two or three years, in our Institution, and wood engraving in a few cases; and I regret that circumstances have prevented us from prosecuting the arts of design as we could desire. I know there are some boys, possessing genius, who may be profitably employed; and who would undoubtedly contribute valuable works to that branch of industry.

Mr. STONE—I simply wish to say a word in regard to the remarks made on the agricultural branch of this subject. I think the Report does not discourage agriculture as an art. Allowing everything that has been said to be correct, still we can do very little in teaching agriculture in an Institution for the Deaf and Dumb. It is something that they can always resort to if they wish, and in it they need no particular in-

struction. But if in any Institution you teach them a trade, besides agriculture, it is giving them so much capital to start in the world with, and it is worth even more than a cash capital of hundreds of dollars; and I think that the ground that a trade is an indispensable part of a Deaf Mute's education, has not been disturbed. I believe in the utility and noble character of the art of agriculture. But I do not believe that even here in the Western States it is different from the East. Mechanics here are better paid than in the East. They get very high wages all over the West; but I am not aware that agriculture pays very well in this part of the country, if carried on upon a small scale, without skill or capital.

Mr. MACINTIRE—I would like to make an additional remark, though I do not desire to prolong the discussion unnecessarily. The objections raised to agriculture I think do not apply to the Western Institutions. In the East it is very different. There the price of land is very high. But it is not so here. Land can be got here, at a very low rate, near these Institutions; and as to the want of employment during the winter months, farming and gardening is commenced here in February. We have never found any difficulty in connection with that. Taking into view the whole of the work of the farm, the preparation of fuel, and other things in the Institution, there is steady employment. I know it is very different in the East, and in New England, especially. The tendency of New Englanders is not to farming, but they are a mechanical people, and I am not surprised that a large proportion of the pupils should come from the manufacturing towns.

Mr. STONE—I would like to inquire, if it is the fact, in New England, that a large proportion of the pupils come from the manufacturing towns?

Mr. TURNER—I believe a very great number come from the cities in New England.

Mr. STONE—A large proportion?

Mr. TURNER—No, sir, but a very considerable number.

Mr. MACINTIRE—Farming is an unsuitable business in New England——

Mr. FAY—Because the land is not worth cultivating. They raise men there. (Laughter.)

Mr. MACINTIRE—Yes, and they gather in the large towns; but here, nine out of ten of our pupils come from the agricultural districts.

Mr. JENKINS—I would merely like to express, in a few words, some views of my own on this subject, which are of a practical nature. I have been a practical printer for twelve years of my life, and have noticed the influence of different trades and professions upon different men, and have thus had some thoughts suggested, and formed some views as to what was best adapted for the Deaf Mute. It is, with me, a firm and settled conviction, that I should try to induce every Mute that I can, to become a cultivator of the soil—a farmer—because I believe it saves him from the temptations, troubles, and hardships of a great city. It strengthens his physical nature, and enables him to procure a subsistence in an easier manner, and above all—what is better than mere subsistence—it renders him independent, equally with speaking and hearing persons.

Sir, you can prosecute farming whether the land costs one hundred dollars an acre, or ten shillings an acre. The land at one hundred dollars an acre may be the cheapest. The value of the land and the propriety of investing in it, depend entirely on the ease of access to good markets. For my part, I believe that while I would not discourage trades in an Institution for the Deaf and Dumb, especially cabinet-making, and shoe-making, at the same time I would have agriculture attended to in our instruction, as much as any other branch. I do not see why a Deaf Mute, if he cannot even understand the English language, cannot be taught in sign-language the art

and science of agriculture. I believe as much good can be done by an instructor of the Deaf and Dumb, by making himself acquainted with the science of agriculture, and then through the medium of the sign-language giving correct principles on this subject, to the pupils, as in any other way. When the fact is considered that many of those youths who acquire trades and go to the great cities are generally poor through life, while those who till the soil acquire a home, find a companion for life, support that companion well, and take as high a place among our agricultural population as speaking persons, I see no impediment in the way of teaching it. For that reason, I am greatly in favor of having the instructors of the Deaf and Dumb, whether in the East or West, impress upon the pupils the importance of becoming farmers, of getting homes in some way, and supporting themselves in independence, whether with a great or small income; thus becoming independent citizens, supporting themselves and their families, and bringing honor upon the cause of deaf mute education. These are simply my views on this subject, which is one of such importance that I am sorry I could not give it more thought.

Mr. FAY—I call for the question on the adoption of the Report.

The Report was adopted.

The CHAIR—(Mr. TURNER.) The next business is a Report on a "General Depository of Works on Deaf Mute Education." The committee are Messrs. TURNER, PEET, and STONE, continued from the Fourth Convention. I have no report to make on that subject, having left the matter in the hands of Dr. PEET, who is just now out of the room. If there is no objection we will pass to the next item, which is the Report of the Committee on "Grammatical Symbols," by Messrs. TURNER, I. L. PEET, and STONE. This subject was referred to ISAAC L. PEET, who has been prevented from attending this Convention by the injury he received on

the New York and Erie Railroad, last month. I have received a communication from him, requesting, if it be the will of the Convention, that this subject be continued over until the next Convention, and in the meantime he will perfect his Report, and offer it then. If there is no objection, this subject will be considered as continued over until the next Convention.

[Dr. PEET enters the room.]

The CHAIR—You have been called upon to report on the General Depository.

Dr. PEET—I think that question was disposed of at the last Convention.

Mr. STONE—I move that the Committee be discharged from further consideration of the subject.

Motion adopted.

Mr. GILLET—May I be allowed to inquire, whether there is any such Depository?

Dr. PEET—No, sir; there is none recognized as such. DAVID VAN NOSTRAND, 192 Broadway, is perfectly willing to furnish such books as are ordered, either himself, or by his European correspondents.

The CHAIR—The next business is the Report on the "Best Course of Instruction, &c." The committee are Messrs. PORTER, STONE, and COOK.

Mr. KERR—I understand there are several papers to be read, all bearing on that subject, and I would suggest that all these papers be read before any discussion is had upon them, in order to not have the discussion broken.

Mr. STONE—I suppose we are upon Reports, now.

The CHAIR—(Mr. TURNER.) Is the Publication Committee prepared to report?

Mr. STONE—I think no member of the committee is present.

The CHAIR—The committee were Messrs. MERILLAT, KEEP, and MORRIS.

Mr. STONE—I may state, in behalf of that committee, that they printed the Proceedings of the Fourth Convention, and distributed them. They performed the duty assigned to them, in a very creditable way.

Dr. PEET—It would have been very desirable to have had a report on that subject; although, the responsibility of issuing these Proceedings devolves upon the Institution where the Convention is held—that is to say, it has been customary, heretofore, to pursue that course. Dr. MERILLAT was Chairman of that Committee, and the Report of the Proceedings was published under his supervision. In regard to the question of the edition, I have no means of judging, but I apprehend that the edition was a small one, from the fact that I received only a small number of copies—not by any means sufficient to meet the wants of our own Institution, and circulate among its immediate friends. I had none for my foreign correspondents, and I have only one single copy left.

Mr. MACINTIRE—I was about to ask these questions myself. The papers were committed to the hands of the Superintendent of that Institution, and I would like to know whether any one person has had enough, what the size of the edition was, and whether any copies can now be obtained?

Mr. TURNER—I suppose it can be ascertained by inquiry of Dr. MERILLAT. I received twenty or thirty copies, or more. I think nothing more can be said now, but to address him.

Mr. MACINTIRE—There is a question of right and principle, here, as to whether we committed those papers, all those proceedings, and the copyright, absolutely to that committee, and had they such a right to use them? It has no reference to the terms upon which they will furnish copies now, but whether we gave this Report to the Institution, to allow them to print copies for their own convenience, and not furnish the members of the Convention.

After receiving a few copies of the Report myself, I addressed a letter to the chairman of the Committee of Publication, asking him these questions in reference to the size of the edition, and upon what terms copies could be had. I received no reply to that letter. It may be he did not receive it.

Dr. PEET—I am sorry to say that my experience corresponds exactly to that of Mr. MACINTIRE. On the receipt of the Proceedings, I addressed a letter to Dr. MERILLAT, making the same inquiry. I want some copies very much for my foreign correspondents. Although many months have elapsed, I have received no answer.

Mr. STONE—I believe it is well understood that the Proceedings of the Convention belong to the Convention itself. We have already published the Proceedings of four Conventions. It has been a matter of courtesy on the part of the Institution where the Convention is held, to publish the Proceedings. It was first done at New York; the second time at Hartford—and I had something to do with that one, as the labor of editing it was placed upon me. We published about two thousand copies, and supplied all we knew to be in want of them. The Third Convention met in Ohio, and our Institution published two thousand copies, and we were ready to furnish the Institutions all the copies they needed. I addressed letters to the different principals, to learn the number they wanted, and always sent all they desired. I suppose the Convention has never designated the number they desired should be printed. How many they printed in Virginia, I do not know. Certainly the Convention did not say. It was left with the chairman of the committee. I received about thirty copies. Whether we can with delicacy designate the number to be printed, is a difficult matter to decide. The copyright, if there is any, certainly belongs to the Convention.

Dr. PEET—I doubt whether any copyright has been

taken out. There is another fact I will mention. At the time the papers were put in the hands of Dr. MERILLAT, and I was advised that they were ready for the printer, I addressed a note to the printer, requesting that while the "*Report on the Legal Rights and Responsibilities of the Deaf and Dumb*" was going through the press, an extra number of one hundred and fifty copies might be struck off, divested of the features of a Report, for myself. The additional expense to him would only be to change the folios and title page; the press-work and paper being the same. Those I received directly in sheets. I would have been very glad to have obtained a larger number of the Proceedings, but I had no means of ascertaining how large the edition was to be. Probably it was small, from the fact that but a limited number has been sent to the other Institutions. In regard to the other editions, they have been very ample. I do not know how large that of the Report of the Hartford Convention was.

Mr. STONE—It was one thousand eight hundred copies.

Dr. PEET—There were five thousand of the Report of the First Convention published, and sent all over the State of New York; and in addition to these, we had seven hundred and fifty copies for the friends and members of the Convention.

Mr. STONE—Were not the Proceedings of the New York Convention published in connection with the Report of the New York Institution?

Dr. PEET—Yes, sir; it was so published. The edition of the Report of the Convention in Ohio was certainly a very liberal edition, and is very creditable to the Institution. I received four hundred copies, and I have a few numbers only on hand. I move that the committee be discharged.

The motion was adopted and the Committee on the Publication of the Proceedings of the Fourth Convention, was discharged.

The CHAIR—The next topic on our docket, is the Report of the Committee on the "*American Annals of the Deaf and Dumb.*"

Mr. TURNER, Chairman of that Committee, proceeded to read the following

REPORT:

The Executive Committee appointed by the Fourth Convention of American Instructors of the Deaf and Dumb, respectfully submit to this Convention, the following Report of their doings in relation to the publication of the "*American Annals of the Deaf and Dumb.*"

In obedience to the instructions given by the last Convention, the committee proceeded immediately to correspond with the several Institutions for Deaf Mutes in the country, and ascertain whether they would agree to contribute their quota of the expense, and if not, what number of copies they would take, and at what rate. They also, as they had been instructed, corresponded with the New England Gallaudet Association of Deaf Mutes, in relation to an arrangement for furnishing the *Annals* to the members of that Society—the pages of the work to be occupied, to some extent, with communications from Deaf Mutes, and other matter designed more especially for their use.

Having thus ascertained what could be done, your committee concluded to proceed with the publication, merely deferring the commencement of the volume, so as to bring it in January, instead of October; and renewed the engagements for printing and editing the work, on the same terms and with the same persons as before.

The number printed of volume 9, was nine hundred copies. The expense was:

Printer's Bill.....	\$370 55
Editor's Salary.....	200 00
Sundries.....	5 00

Total.....\$575 55

The apportionment to the several Institutions which were pledged for their quota of the expense, was, taking the number of pupils at that time, as the basis of the division :

American Asylum,.....	232 pupils, 130 copies, \$78 00
New York Institution,....	330 pupils, 185 copies, 111 00
Ohio Institution,.....	150 pupils, 84 copies, 50 40
Indiana Institution,.....	160 pupils, 90 copies, 54 00
Illinois Institution,.....	120 pupils, 67 copies, 40 20
South Carolina Institution,	18 pupils, 10 copies, 6 00
Wisconsin Institution,	36 pupils, 20 copies, 12 00
Louisiana Institution,	45 pupils, 25 copies, 15 00
North Carolina Institution,	36 pupils, 20 copies, 12 00
<hr/> —378 60	

There were also furnished to the

Pennsylvania Institution,.....	25 copies, for..\$20 00
Virginia Institution,.....	40 copies, for.. 30 00
Iowa Institution,.....	12 copies, for.. 9 00
Michigan Institution,.....	10 copies, for.. 10 00
Mississippi Institution,.....	5 copies, for.. 5 00
New England Gallaudet Association,....	137 copies, for..100 00
<hr/> Total.....\$552 60	

The balance of the edition, amounting to forty copies, has been reserved for single subscribers and calls for extra copies. The balance of expense over receipts, as above stated, amounting to \$22 95, has been made up, and something more, from this source.

Volume 10 is not yet completed. The expense will be nearly the same as for volume 9. The number of mem-

bers of the Gallaudet Association having been reduced, many of them having felt unable to pay their fees in consequence of the general prostration of business, thus receipts from this source will be reduced by about one-half; and but eight hundred and fifty copies have been printed of this volume. The quota of expense to the Institutions pledged for the same, will not vary much from that of volume 9.

Nearly all the amounts specified above, have been paid by the Institutions, for volume 9, and something has also been received on volume 10. The bills for volume 9 have all been paid by your committee.

All which is respectfully submitted.

WM. W. TURNER,
H. P. PEET,
C. STONE.

Dr. PEET—As a member of that committee, sir, I have signed that; and as it was a statement of the exact truth, it was proper so to do; but there are one or two features in it, sir, which, I confess, do not seem to me exactly just. That publication is the property of the Convention, composed of Delegates and Representatives from all the Institutions in the country. The Institutions do not all of them come into this measure on the same basis, and I regret to see that in those cases where they do not, there is also a distinction made which does not seem to me to be exactly fair. Understand, I am not criticising the Report, but the fact. For instance: here are twenty-five copies at twenty dollars, to the Philadelphia Institution; and here are five copies to the South Carolina Institution at five dollars, a dollar a copy. To the Michigan Institution the same number of copies is sent, and at the same price. In some cases there is a deduction made, and in others it is charged full rate. Whether this was in accordance with the order of the Con-

vention, or by the Chairman of the Executive Committee, in connection with the editor, I do not know. At any rate, I do not know whether the question has been brought before the Executive Committee as a committee.

It seems to me that it would be desirable to place all on a common platform; and, really, there is no very good reason why the Institutions should not go into this measure, to be taxed for its support on the basis of the number of the pupils. We, of the New York Institution, are perfectly willing to come into that, although we would be taxed to a much higher degree than twenty-nine dollars, yes, thirty-three dollars more than any other Institution. Yet we are very willing to come in on that basis.

Furthermore, the number that is received by each Institution will be at a less price than to subscribers, and they can obtain subscribers to their own quota. Thus it will cost the Institution little or nothing.

Mr. TURNER—I will make an explanation of this, by saying that the actual cost of each copy of the *Annals* is sixty cents; and we charge parties in the concern the actual cost—that is, all the Institutions that agree to take the *Annals* on the basis of so many copies in proportion to the number of their pupils. All that come in, and all can come in that choose to, receive their copies upon the partnership terms—for it is a sort of partnership concern, voluntary with them. There were some Institutions that did not choose to come into this arrangement. But the Virginia Institution said: "Here, we have fifty dollars for you. We are allowed by the vote of our Trustees to send no more than that; but take that, and send the *Annals*." Others said: "We want ten copies; what is the price?" We answer, "We give a copy at a dollar a year." "Very well, send us ten copies, and we will send you ten dollars." With others we bargained as the common phrase is, "As we could light of chaps." We gave them what they wanted, and took what

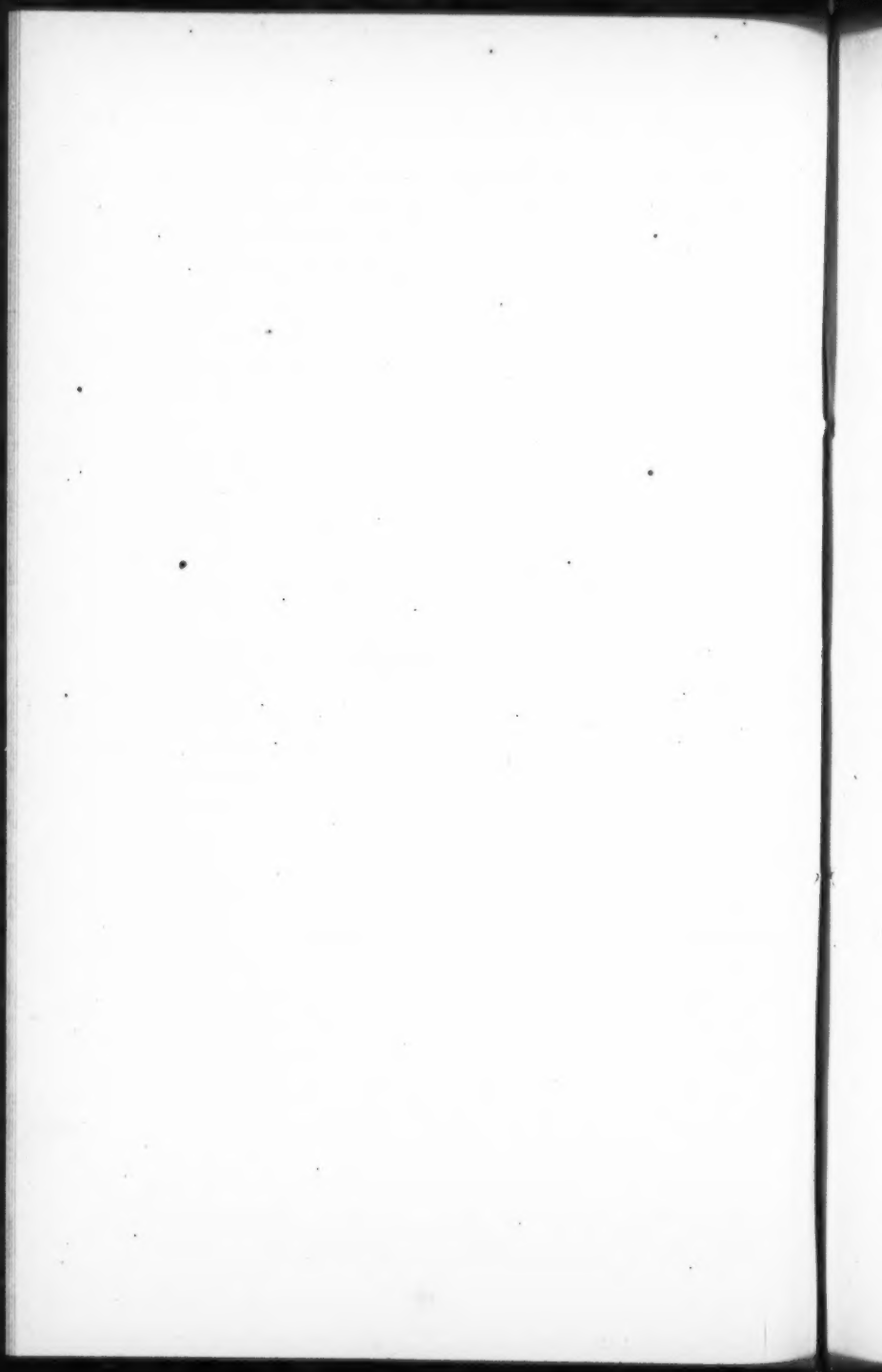
they had. That is the principle upon which we do business at the East. [Laughter.] We furnish a man what he wants, and take all his money. If there is any complaint, come into the partnership and we will deal fairly with you. That is the explanation.

Mr. MACINTIRE—My understanding was, from the resolutions passed at the last Convention, that those who entered into the partnership, should receive it at cost price; and those who did not, at a dollar a year.

The Indiana Institution came into this partnership by such arrangement. Although I think that the course pursued by the committee has been a proper one, as the matter was committed to them, and I think they did the best they could, yet it was clearly the understanding at the Convention, that all those who came in, should have it at cost, and all others at a dollar a year. As to the future, I would wish to have this settled definitely. I think it would be advisable for the Convention to do so. Let those who come into the arrangement and pay on this basis with the others, have it at the actual cost; and those who do not, should be charged one dollar a year.

The question on the adoption of the Report was put, and decided in the affirmative.

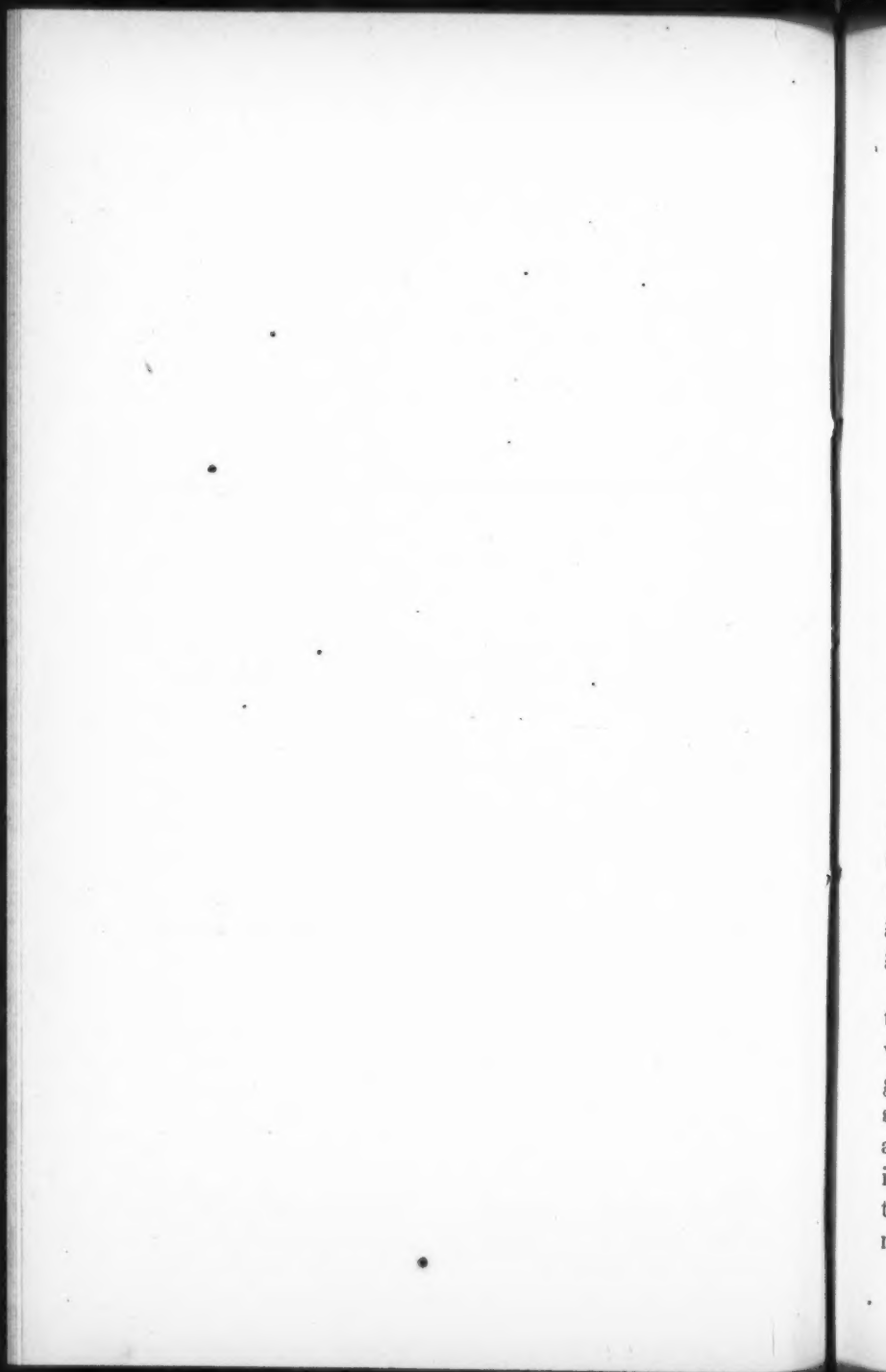
A paper on "*Deaf-Mute Language*," by W. W. TURNER, was then read by the author, as follows:



ON THE

DEAF-MUTE LANGUAGE.

BY WM. W. TURNER.



ON THE DEAF-MUTE LANGUAGE.

BY WM. W. TURNER.

By the term *language*, in its more general sense, we understand a collocation of words, whether spoken, written, or printed, serving to convey the ideas of one mind to another. Its root is the same with that of the principal organ of utterance, *lingua*, *the tongue*; and consequently its primary meaning is nearly synonymous with that of the word *speech*, denoting sounds modulated by the tongue and the other vocal organs, which represent ideas. It has, however, a much more extended meaning than this, and includes every method of communicating ideas whether by sound through the ear, or by sight through the eye. Thus we say spoken language; the language of signs; the language of expression; the language of birds; love's language; the language of flowers; the language of nature.

Written language is entirely arbitrary—there being not the slightest analogy between the form and the meaning of a word. The same is true, for the most part, with spoken language, as the sound of a word is in only a very few instances suggestive of its signification. The language of expression and that of pictures, on the contrary, have nothing arbitrary in them. They are the exact image or transcript of the thing signified. The deaf-mute language holds an intermediate position between these two extremes, being made

up of natural expressions of feeling and sentiment ; of significant, conventional, and arbitrary signs.

The question as to the origin of language is one which has elicited much discussion, but which can never be settled by direct testimony. With the exception of the indirect evidence derived from the Mosaic account of man's creation, we are left entirely to conjecture on this subject. While some contend that language is a natural endowment of man, a gift of God in the beginning, others maintain that it is an acquired art, gradually developed and perfected, according to the wants and circumstances of different people. Without venturing an opinion of our own on this point, and simply remarking that the truth may lie between these opposite views, we do not hesitate to say that deaf-mute language is neither an original endowment of man, nor the gift of God, but purely a human invention. It is the result of an endeavor put forth by a child incapacitated by deafness for the use of a language addressed to the ear, to construct a language addressed to the eye. As it regards spoken languages, each successive generation learns by imitation all that has been acquired by those who have gone before. Each child copies the speech of those about him, and uses their medium of communication. Not so with the deaf and dumb. Every deaf child, unless he has mute associates, originates a language for himself. When old enough to observe and reflect, he perceives that he is in a community where all interchange of ideas is carried on by oral language through the ear. His deafness makes it impossible for him to comprehend the utterances of those around him, or to modulate his own voice in imitation of theirs. He has wants which they can supply. The consciousness of this prompts him to make them known by significant signs. He asks for food by carrying his hand to his mouth, and moving his teeth as in eating. He likes or dislikes a thing. He endeavors to manifest the feeling by its corres-

ponding expression of countenance and gesture. He sees an elephant for the first time, and in his attempt to describe it, he fixes upon those peculiarities of form which made the strongest impression on his own mind, as the trunk, the tusks, and the huge size of the animal. We have now in his case a development of the fundamental principles of the language of deaf mutes, or sign-language; and if we add that when it becomes desirable for the sake of brevity or distinctness, for him to agree with those who converse with him upon purely arbitrary signs, we then have all the elements of the language of the deaf and dumb.

In order to prevent confusion on this subject, it may be well to explain the different terms used in connection with the word *sign*, as expressive of the deaf-mute language. There are two classes of these terms. The first class includes those which refer to the word *sign*, regarded as an individual thing, or single gesture. Thus we say a *significant* sign; a *conventional* sign; an *arbitrary* sign. These terms indicate the nature of the sign itself, as to whether it exactly expresses the idea, or only has some resemblance to it, or stands for it without any such resemblance. Terms of the other class are used in connection with the word *sign* to denote a language, or a mode of communicating ideas in a connected and continued form. In this sense we say *natural* signs; meaning those gestures, motions, and expressions used by deaf mutes, whether educated or not, in conversation; and, also, *methodical* or *systematic* signs, by which we mean signs so arranged as to correspond with the words in a written sentence, and so modified as to indicate the grammatical relation and inflection of each word. This form is used only in the school-room, for the purpose of dictating sentences systematically.

We propose to consider, somewhat particularly, these several divisions in their order. It may be difficult to draw, with precision, the dividing line between these respective

classes so as to tell where the first ends, and the next begins. The same difficulty, however, exists in most departments of natural science. The transition from one kindred genus or species to another, is in some cases so imperceptible, that the limit may be fixed one degree higher or lower with nearly equal propriety; while if the opposite extremes only are considered, the necessity for a division will be quite apparent. In like manner the resemblance between a sign and the thing signified may be such as to leave it doubtful whether it should be considered a *significant* or *conventional* sign; but whatever of doubt there may be respecting boundary, there can be none as to the distinctness of these classes.

By a *significant* sign, we mean one which bears the same relation to an idea which a picture does to a thing. It conveys its meaning so clearly, to every person, that no explanation is necessary. Its pertinency and force are perceived at a glance. It may be the sign for a common action. It is then the exact imitation of that action. We *sew* with an imaginary needle; we *shoot* with an imaginary gun; we *break* an imaginary stick. If it is the sign of a common object, we mark out its outline with the fingers or the hands, and add a sign denoting its use. Thus we make a circle with the forefingers and place it upon the head, for a *hat*. We place the hands so as to resemble the form, and then move them so as to imitate the motion of a *boat*. We fix upon some striking feature of an animal or thing, the sign for which clearly indicates that animal, or thing. We put our thumbs to the opposite sides of the head, and extend the little fingers so as to represent horns; then add the sign for milking; and it is readily perceived that a *cow* is meant. *Joy, grief, anger, contempt, fatigue*, and various other emotions and conditions, are expressed by the countenance, by the attitude and the pantomime so naturally, that there can be no mistaking the idea intended.

By a *conventional* sign, we mean one which is agreed

upon to denote a thing or an idea, having a significant root or some point of resemblance, but so remote or indistinct that it would not ordinarily convey the precise idea for which it stands. Thus our sign for *woman* would not probably be understood by any intelligent deaf-mute upon seeing it for the first time; but after being told that it was suggested by the bonnet-string, an article worn by females, exclusively, he would readily see the propriety of adopting it. We shall find, upon a little examination of the matter, that by far the greater part of the signs used in our Institutions, and by the educated deaf and dumb, belongs to this class. Indeed, almost the entire language is made up of signs which express some element of the idea, or some feature of the thing for which they stand. The reason why those particular signs were adopted, is not usually perceived without explanation; but the propriety of their use, is in most cases, readily admitted after such explanation has been made.

The third class of signs is composed of those which are purely *arbitrary*; and by an arbitrary sign, we mean one which has no resemblance whatever, to the thing signified. When an idea is mutually understood by two persons, they may agree to substitute for the analytical signs used in its explanation, a short convenient sign which has nothing significant in it, and which might just as well have stood for any other idea. Such a sign is an *arbitrary* one. Thus the old French sign for the metal, *lead*, [*striking the back of the fist two or three times against the under side of the chin,*] is an arbitrary sign. It no more indicates lead than it does iron, or copper, or gold. And no reason can be given, why this sign should have been fixed upon to denote that metal, other than this: such was the agreement. Signs of this class bear the same relation to the ideas which they represent, as articulate sounds do. The number of arbitrary signs in the deaf-mute language, is quite small. The need of many more is felt by most teachers in signs, to be urgent. We regard

this scarcity of them as the principal defect in our sign-language. It compels us to indicate the particular species of a class, when we only wish to speak of the class. Thus for the generic term *metal*, we say by signs, iron, gold, lead, silver, and all such substances included. This is a round-about way of getting at an idea, and it should be obviated by the substitution of a short, arbitrary sign. We have no other mode of expressing the words *time, color, size, character*, and many other comprehensive terms. The judicious introduction of neat, concise, arbitrary signs, for these, and many similar words, under circumstances that would secure their general adoption and use in our Institutions, is the next step in the progress and improvement of the deaf-mute language. It is a matter of surprise that more has not been accomplished in this direction; at least that so little has been attempted to supply a necessity which has long been felt, by most intelligent instructors of the deaf and dumb.

We are now to consider the second general division of our subject, viz: *signs as a language*, or a medium of communication among deaf mutes. In this respect we speak of signs as *natural* and *systematic*. By *natural signs* we mean those gestures, attitudes, and expressions made use of by deaf mutes as a substitute for oral language. It is, so to speak, their mother tongue. They all have more or less of it, even when in an isolated state. But when two or more have grown up together from infancy, it will be found that their sign-language has quite an extensive range; and is adequate to all purposes of inter-communication so far as their knowledge extends. Wherever originated in this way, it is substantially the same; and therefore, intelligent deaf mutes from different parts of the country can readily converse together on common topics, upon their first introduction—not making, in all cases, precisely the same sign for a thing, but so nearly alike as to occasion no perplexity as to the mean-

ing. This language is the principal medium of instruction in the French and American schools for deaf mutes. It has, however, been greatly improved in these Institutions by substituting better signs, in some instances, for those which had been adopted; by establishing uniformity; by fixing signs for ideas out of the range of common observation, and those relating to intellectual, scientific, and religious subjects. This language, thus perfected, is used in conveying information on any subject, in ordinary conversation, in formal lectures, and generally in the whole business of instruction.

By *systematic* signs, sometimes also called *methodical*, we mean signs, whether significant, conventional, or arbitrary, so arranged as to correspond exactly with the words in an English sentence; marking all the inflections of verbs to express mode and tense; the variations of nouns and pronouns in regard to case, number, and person; and the degree of comparison in adjectives and adverbs—through the medium, and by the use of which, any sentence can be dictated by the teacher, and be accurately reproduced by the pupil. The term *artificial* has also been applied to this arrangement of signs, because it differs from that which deaf-mutes naturally use. In conformity with the idiom of the English language, we say, *yesterday that man shot a large bird*. Methodical signs follow the same order. But in the natural signs of the deaf and dumb, the arrangement would be, *bird large man that shot yesterday*; which corresponds nearly with that of the Greek, Latin and other ancient languages.

Dictation by systematic signs was formerly practiced in the French and American schools much more than it is at present. It was then supposed to be a very important auxiliary in teaching deaf mutes the arrangement of words in a sentence, and in familiarizing them with the construction of written language. But experience has proved to the satisfaction of most American teachers, and we believe the French may also be included, that the free use of this method leads

pupils to a mechanical construction of sentences, without necessarily fixing either their meaning or the principles in accordance with which they are formed. Some teachers were so fully satisfied of the bad results of dictation by systematic signs that they discarded it altogether, at least in theory. We think, however, that this mode of dictation has its use, particularly with beginners. It is a convenient way of obtaining from a pupil, or a class, any sentence or paragraph in precisely the words of the book. It is useful in giving out model sentences as an exercise in composition, and is a very satisfactory process to visitors. It is quite as rapid as dactylogy; and it certainly has this advantage, it gives a clue to the meaning of the particular words that compose the sentence, which spelling does not. While we say thus much in its favor, we cannot recommend its use to any considerable extent beyond the second year. Dictation by natural signs is certainly a preferable mode. And if this be more particular at first, and gradually more concise, until finally it barely suggests the topic, with one or two modifiers, the happiest results may be expected.

We have thus gone over our subject in the briefest manner possible, merely glancing at its prominent points; giving a plain statement of our views without attempting to fortify our positions with arguments. Our object in writing this article is two-fold. First, we would lead those who speak or write of signs to observe a distinction between them as to whether they are to be considered as single gestures,—*sign-words*, or a connected form of speech,—*sign-language*; and then to apply the qualifying term we have given to the subdivisions of each of these classes in accordance with their definitions. If we should be so happy as to succeed in this endeavor, there will be much less contention among sign-professors about names when they differ very little in things; and there will be much more harmony, ultimately, in views, and uniformity in the manner of expressing them.

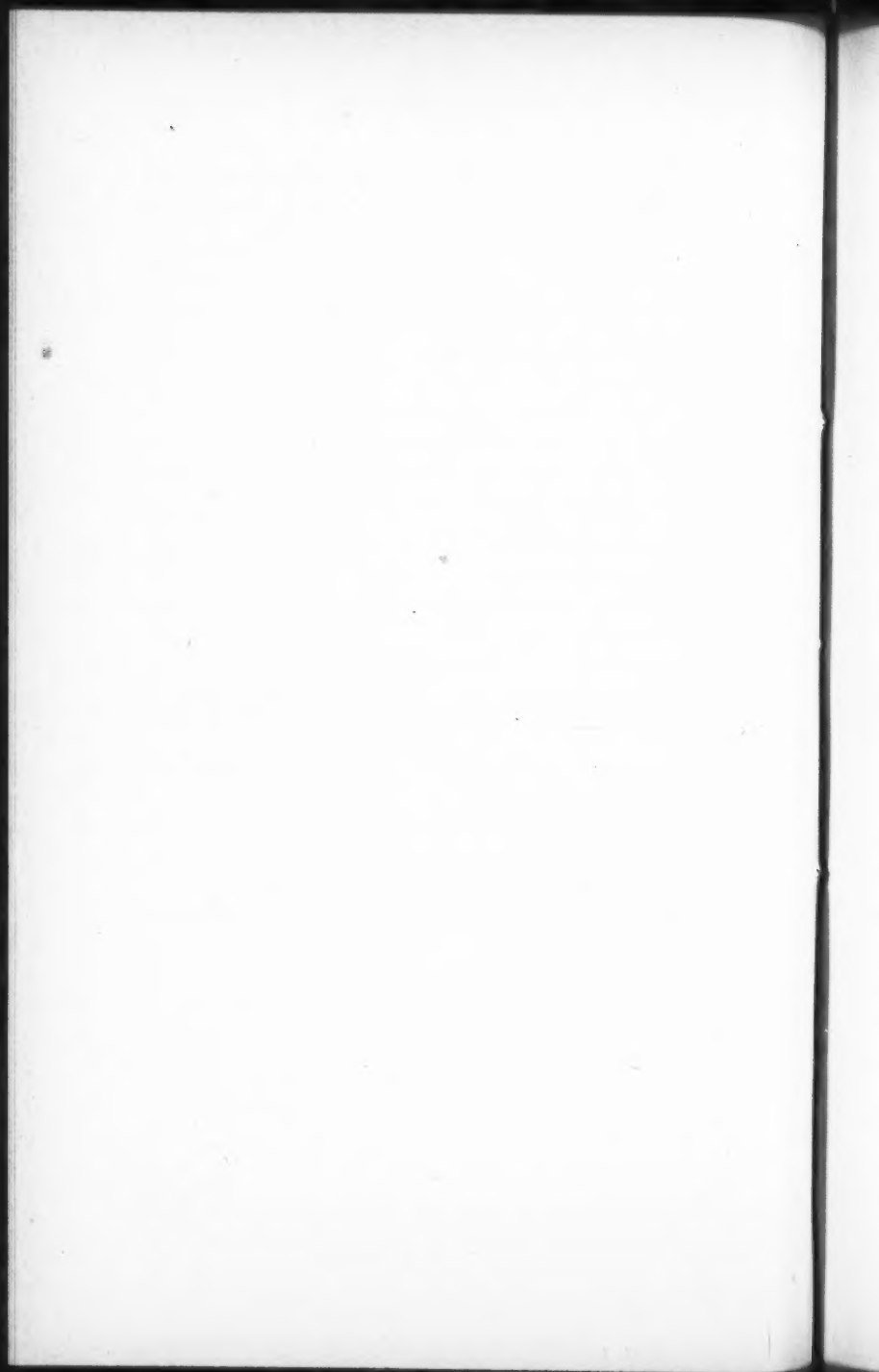
And, secondly, we would effect the adoption of measures by this Convention, if possible, to increase the number of arbitrary signs, under circumstances which will secure their general use, and thereby materially improve, in regard to its clearness and copiousness, the language of the deaf and dumb.

Mr. STONE—I believe there is still another paper on this subject, that it would be well to hear before any discussion. It is by Mr. GALLAUDET.

The CHAIR—I have another paper, gentlemen, on the subject of sign-language. Shall it be read before discussion, or shall the paper now before you be discussed?

Dr. PEET—We have time for a paper, but not for discussion.

Mr. GALLAUDET proceeded to read the following paper :



METHODS

OF

PERFECTING THE SIGN-LANGUAGE.

BY THOS. GALLAUDET, OF THE N. Y. INSTITUTION.

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METHODS OF PERFECTING THE SIGN-LANGUAGE.

BY THOS. GALLAUDET.

In the opinion of the writer, the broad ground in relation to what is called the sign-language among deaf-mutes, should be taken, that it is a language by itself, based upon nature, perfected by philosophy and art, and still capable of receiving additions tending towards greater beauty, force, scope, and perspicuity. In the opinion of the writer, this grand medium of imparting ideas to deaf-mutes, of explaining written language, of carrying on ordinary conversation, of molding character, of conducting the public worship of Almighty God, is not to be tampered with, is not to be slightly spoken of, is not to be shorn of its strength by endeavors to use it in the order of any spoken language. Signs used methodically as it is termed, tend towards degeneration. Who would think of teaching Latin by arranging English according to the Latin syntax, in order that the pupil might be accustomed to think in the order of Latin? If we wish to assist the deaf-mute mind, by methodical arrangements, let us use grammatical symbols, but let us keep our noble sign-language free from all the fetters and shackles of the arbitrary rules of those languages which have been started and perfected upon entirely different principles. Instead of discouraging deaf-mutes from using signs freely, let them be shown how to use them more gracefully, perspicuously, powerfully, on such

a large scale as will bear high and noble thoughts from one to another. That deaf-mute who can most elegantly convey his ideas through the medium of natural signs, is the very one who will bring down applause by his exercises at the slate. He may not always be able to construct long involved sentences, groaning under logic and rhetoric, but there will be a freshness, and originality, and manliness about his thoughts and style, that will draw out the hearts of those who give it their attention. The mind of the writer is so clear as to the necessity of preserving the sign-language in all its integrity, and of increasing its scope and gracefulness, that the whole matter, as far as this brief paper is concerned, will be assumed as an axiom, the simple statement of which will carry its own conviction. I desire only to offer a few hints in relation to some ways of rendering this sign-language even more effective than it now is.

I would suggest, in the first place, that in every Institution the whole corps of instructors should statedly gather around their principal for the only purpose of improving themselves in the use of signs. By questions, by friendly criticisms upon one another's performances in translations, by genial suggestions, by respectfully listening to the views of him who has been appointed to guide them, the teachers of deaf-mutes will gradually become model sign-makers, high standards of excellence, to be imitated by the pupils of the Institutions with which they are connected. The teachers having taken this high stand in relation to perfecting themselves in the use of signs, must not be content with merely setting an example to the pupils, but should adopt various expedients to lead the latter on towards perfection. By brief lectures to their classes, gently ridiculing some of the grimaces, the contortions, the tautologies, to which deaf-mutes are so prone, showing them the beauty and force of clear, bold signs, bringing out the exact idea without confusion. The pupils should be made to frequently translate portions of their

text-books into signs, and shown how they can set forth the whole idea of the passage, without following for one moment, in their minds, the order of English syntax. Teachers should mingle with the pupils at proper times (not in study hours) in the sitting-rooms, and show them how to converse upon the news of the day, and such topics as enter into the ordinary chit-chat of hearing and speaking persons. The older pupils should be allowed to debate questions, sometimes, by themselves, but more often before the whole body of the teachers and pupils in the chapel, in order that friendly criticisms from the former may tend towards perfection; and that the latter may have their ideas enlarged, and gradually understand what they will soon be expected to do. There should be a weekly exercise in our Institutions, corresponding to the declamations of hearing and speaking scholars. It would be well to hold this also in the chapel and have all the pupils present. Let the pupils who are to give recitations in the sign-language, be previously trained by their respective teachers, and then at their public performance be subjected to faithful, yet kindly criticism from any teacher present. Various other expedients might be adopted to raise the standard of sign-making among the teachers and pupils of all our Institutions; for instance, let an involved passage be written on one of the large slates, in the chapel, before all the pupils, and then by calling up one after another, see who can most faithfully and graphically express the idea in signs. One other thought must bring these brief and imperfect hints to a close. Let it be one feature of every Convention, to gradually increase the number of signs, especially those for abstract terms. Let such words as give any trouble to teachers in their explanation, be noted, and presented to our Conventions, and the effort be made to determine upon signs for them which will be universally adopted. Time spent in this way would be much more profitable than debates upon the salaries of teachers,

and such like themes. Earnest minds are constantly at work in efforts to improve hearing and speaking persons in the use of the English language. Men of comprehensive minds are gradually rendering this language more perspicuous and effective, by the preparation of dictionaries and treatises, setting forth the philosophy of the words we use. Let not the teachers of deaf-mutes fold their arms in indifference to the wonderful language of silence, and be content with a languid, shuffling use thereof; but let us, brethren, one and all, determine, with the help of God, to aim at perfection in the true eloquence of signs, that thus we may the more readily enlighten the minds of deaf-mutes, acquaint them with the subtile shades of written language, educate their consciences, and point them to eternal life.

On motion the Convention adjourned until two o'clock.

AFTERNOON SESSION.

At two o'clock the Convention met, and proceeded to business, Rev. J. M. STURTEVANT, in the Chair. The papers of Messrs. TURNER and GALLAUDET were before the Convention for discussion.

Dr. PEET—The question as to the adoption of arbitrary signs for the expression of abstract ideas and general terms comprehending all the species in a single term, is certainly very important, and it cannot be done without concert of action. That concert cannot be secured except by referring the matter to a committee who shall investigate the subject, and make a report, having agreed upon certain definite signs to express such general ideas as may be found to want convenient signs; or to have diverse signs. I should be in favor of the appointment of such a committee.

There are in the paper one or two points on which I have a slight difference of opinion. For instance, in regard to the origin of language. To be sure the writer does not express his opinion in regard to the origin of language—whether it is a divine institution or is acquired by man. I have expressed my views fully and at length upon that point, and do not care about discussing it here. I refer to the paper on the Notions of the Deaf and Dumb before Instruction, especially in regard to religious subjects, which will be found reprinted in the *Annals*. In that paper the origin of language is taken up and discussed at length.

I would here say, that I do not adopt the opinion that speech is a divine gift, or is acquired; but there is an adaptation in the physical organization of man, by which, when he goes to speak, he does speak, just as his physical organization is adapted to locomotion. When he attempts to walk, he walks; and when he attempts to speak, he speaks.

I there refer to MILTON's view in reference to this point, where there is philosophy as well as poetry. This, however, is merely incidental.

I did not differ from the paper in reference to the points the writer had in view. I wish a committee might be appointed, if there is no desire for discussion, to consider these arbitrary signs, and report them at some future time, or bring them before the public, in such a way as to attract the notice of the Instructors of the Deaf and Dumb, generally.

I move you for the appointment of such a committee. I do not know of how many this committee ought to consist. A smaller committee is more efficient than a larger one, as a small committee can be more easily convened. I make the motion, not because I wish the Chair to be confined in the appointment to the parliamentary rule—that is, because I make the motion that I should be made Chairman of the committee. I expressly waive that consideration, and say that I do not wish to be on the committee—especially as its Chairman. I move that a committee of three be appointed, and that the paper read by Mr. TURNER be referred to that committee to report on it, and especially on the arbitrary signs for abstract ideas.

Mr. TURNER—I would inquire of the gentleman who has just spoken, whether the reference of that paper to a committee would not preclude its appearing among the printed doings of this Convention? For certainly they cannot report on it to this Convention, and I prefer rather that the paper should go in the customary way, and appear among the documents.

Dr. PEET—My motion is not new or singular, but is in accordance with parliamentary usage. For instance, the suggestions in the letter of Mr. BURNET, to the Convention at Columbus, Ohio, on the Legal Rights and Responsibilities of the Deaf and Dumb, were published with the Proceed-

ings, but also were referred to a committee to report on ; so it will be in this case. The gentleman's paper would be embodied in the Proceedings, and the peculiar subject discussed in that paper would be brought under the consideration of the committee. The fact that the paper was referred to a committee, would not prevent its appearing in the printed Report. .

Mr. TURNER—Allow me to make another suggestion. May we not at this time appoint a committee to go right at this work, not to consider the general subject, whether it is best to have any abstract signs devised or concocted ; but that the committee now should be appointed to take this matter in hand, and work it over before the meeting of the next Convention, which would be, perhaps, three or four years hence, and then let them be prepared with a list of five hundred or more arbitrary signs, to bring to the Convention ?

Dr. PEET—That is precisely the point I meant in the appointment of the committee.

Mr. MACINTIRE—I would second that motion. There is probably one other thing that is wanted. Persons in different Institutions should have some method of conference with that committee, when they are appointed. This would secure the collection of the various signs which exist for these abstract words, and the committee might modify these, or select from them, having some kind of correspondence with all the instructors. I do not know just how it would be done, but you see my idea.

Dr. PEET—I suggest then, that one from each Institution be appointed as a member of this committee, and thus they will embody the views of each Institution.

Mr. MACINTIRE—No, that is not my idea—not that we have a committee to settle, finally, the character of these signs ; but, in order to solve the difficulties that exist as they

occur in practice, let there be a full investigation of the subject, and the report of it sent up to the Convention.

Mr. TURNER—I think the Committee should make a catalogue of some one, two, or three hundred words for which it is desirable to have short, concise, neat signs; that they should send a list to each of the Institutions, with a request for any short arbitrary signs known in the Institution, or if they wished to suggest a sign, send it to the committee, and the committee preparing their report from various papers would make up their own minds. A circular would be sent to each Institution, and individuals be inquired of about signs.

Mr. MACINTIRE—That meets the whole case—something on that plan.

Mr. GALLAUDET—I do not know that I am strictly in order, but I would inquire in relation to this committee, whether it would be practical to so describe these signs in writing, as to make them uniform. We have touched a great and vital subject, and ought we not to have that subject settled in Convention where we can see the living teachers, and have there every diversity in making the signs from which to select? I do not know how you can settle such signs by correspondence; but cannot we settle it here together in Convention?

Mr. TURNER—Yes, that is the understanding.

Mr. GALLAUDET—You would not go so far as to settle it before the next Convention meets?

Dr. DUDLEY PEET—I thought it was decided that the signs should be determined on, before the Convention.

Mr. TURNER—So they are, as far as the committee can determine them, but they have to be submitted to the next Convention. The whole subject will then be open for discussion. The committee will fix upon the sign for each word. For instance, they will fix upon some sign for *metal*,

and the Convention can adopt it or modify it; but the whole thing will be finally fixed by the Convention.

Dr. DUDLEY PEET—This matter is very important. I have found it very convenient indeed, to have an arbitrary sign, or a sign arbitrary in part, and yet remotely connected with the word. It has been of great use to me. When I was teaching in New York, I had very frequently to teach the high class, and they would have some very long lessons on the slate. We would have some abstract words in the lesson, and as I would explain the lesson, and come to these words, I would take particular care to explain them perfectly, and then tell them that in the review which I would shortly give, I would make a sign for each word, giving them the sign as I went along in the explanation. I always reviewed the lesson two or three days afterward. Then I found it of great use to me, saving a great deal of trouble and time in the reviews of these lessons, to make these arbitrary signs. I also gave three or four courses of lectures in chemistry to the higher class, and I found that the difficulties there were very great. I had constantly to meet with words of which they had no idea, and yet they were common objects, as *metals*, for instance. They understood what we call *iron* and *silver*, but when they came to *manganese*, they could not understand it. I merely give this as a sample of this class. The signs I gave to *manganese* were arbitrary, yet perfectly connected. The chemical symbol was *Mn*, and I found it very convenient to make the sign for these letters. When speaking of *chlorine*, of which *Cl* was the chemical symbol, I did thus also, (spelling the symbols by the manual alphabet). The word *combination* could be represented by the common sign forthwith; and *oxide* could be represented by the letter *O* on one hand, at the same time that the sign for *combination* was made, and therefore the *oxide of manganese* was represented so, [*O* on the one hand, *Mn* on the other, making the sign for

combination]. The *oxide of iron* or *Fe O*, was made thus, [*Fe* spelled on one hand, *O* on the other, making, at the time, the sign for *combination*].

A *chloride of lead*, or *Pb Cl*, was thus, [*Pb* on one hand, *Cl*, and the sign for *combination*].

Then the word *salt* was constantly occurring. The common sign for *salt* was this—"two fingers, the fore and middle, of one hand struck on the corresponding fingers of the other," and they would be constantly mistaking the chemical word, for the common word *salt*—that is, the union of an acid and an oxide, for the article on the table. I therefore gave them a sign similar to that, but a little different, in order to distinguish the two articles; so that whenever I made one sign, they understood that it meant a *salt*, and the other sign meant *common salt*. So in many particulars, I found a great advantage from these slightly arbitrary signs, and yet there was reason in all of them. There is one difficulty in the way of this matter, that is very important. I desire that it should be accomplished, but the difficulty exists. In former times when there was but one Institution—the American Asylum—which supplied teachers for the whole United States, and when there was but one living teacher, or two at the most, as Mr. GALLAUDET and Mr. CLERC, who were instructors of the art, it was a very simple thing for them to push the sign-language towards perfection, and for the younger teachers to learn the language of signs in a perfect manner. Their pupils preserved the spirit of their signs, and they were sent out to other Institutions. It is different now. There are some twenty or more Institutions, throughout the whole country, separated by hundreds of miles; and the members of these different Institutions do not find it always an easy matter to send to the East to procure a new instructor. Again, there may be no new instructors—no young men willing to come to the West and teach. There may be a scarcity of them at the

East. Therefore it is necessary that young men—graduates of colleges or schools—should be induced to enter into the various Institutions to instruct in the language of signs. And these will learn the sign-language as it exists, in all its imperfection; at the same time they have no authority for perfecting it, inasmuch as their additions would not be recognized throughout the land. You will now find but little communication between the Institutions, except at the Convention. If these signs are introduced, they may be introduced in great numbers. We may have two, or three, or five hundred signs exhibited on the chapel platform of the Institution where we hold the next Convention, and how many delegates, do you suppose, will be able to carry away with them the five hundred signs just learned? They will not understand the sign for *responsibility* five minutes after they have left. They have perfectly mixed it up with that for *absurdity* or *concatenation*, or some other word. There is a confusion in their minds, which they cannot possibly arrange. I think that that is going to be a very serious difficulty. I will be very sorry for it, because I consider the motion a very useful one.

Again, there might be another plan urged. This committee might all be men from one Institution, and in the meantime, before the meeting of the next Convention, they might carry out that plan in this one Institution; and this seems to me somewhat better. In the first place, the teachers of that Institution would have learned the signs themselves, and whenever asked they can give you the correct sign; but if the signs are not settled before the next Convention, and if the committee are to decide upon it, some of the members of the committee when asked for the sign for *absurdity* or *responsibility*, will answer: "excuse me for one minute, while I look in my pocket, or examine my memorandum." Not till having waited to search their papers, can they give you the sign. I think that none of you will

be able to tell what any particular sign is after reading the description, although it may be a very good one. I think no person but the inventor can describe it, and after describing, produce it again. How many could give the sign for *responsibility* now, and where would *responsibility* be at the meeting of the next Convention?

Mr. TURNER—Probably your “responsibilities” will be in the cradle, at the meeting of the next Convention. [Laughter.]

Dr. DUDLEY PEET—The responsibility I was speaking of was merely on paper. There are several other objections I could mention, but I have spoken too long already.

Mr. GALLAUDET—If it is the intention to discuss the subject, I suppose I might add a word. The committee, if constituted as they could be constituted from this body, would work along in a common sense way. These difficulties are legitimate, and have been considered by some of the members absurd; for this reason, I should be inclined to have the committee go to work at once, and see if they could not prepare a few of them by to-morrow morning. Let us have a little exercise here, and try to get some of these signs ourselves. We could take some of them away with us, but not many, not over a hundred. Still, I think the committee will devise some way to remove these difficulties. Let us get a few, and go on from Convention to Convention, gradually piling them up. For my part, I do not want to have it done except in Convention. What is said here, let us all abide by, as we participate in it; and if we are not here, let us abide by it. I think we have struck an important point.

Mr. MACINTIRE—At the last Convention, it was announced as a fact that the teachers in modern times had degenerated from the first practitioners of the art, in this country. There was no one in the Convention to deny it, and I have thought a good deal about it since, and have con-

cluded that the reason of this degeneracy—not entering now into the discussion of it, but taking it for granted—has arisen from this : that latterly very little attention is devoted, either by the teacher or pupil, to the study of signs ; whilst in the early introduction of the art into this country, signs were made a distinct matter of study by both pupil and teacher. If this is the case, it will account in some measure for it, and in one of the papers read yesterday, before the Convention, the reasons of this degeneracy were called for. It was re-asserted in this Convention, as in the last, that modern teachers had degenerated. Is it not to be found mainly in this very particular brought forward in the paper read by Mr. TURNER ?

Mr. TALBOT—It is perhaps to be remembered that this subject was started at the last Convention. I am rather sorry that the Business Committee have not considered it a part of their business to carry out the resolution which was introduced at the last Convention, by a member of this Institution, to the effect that in the meetings of our Conventions a portion of the time should be spent in discussing signs for single words, aiming at these general words of difficult expression. The mover of that resolution is not present. He is not now connected with this Institution. I think if he had continued his connection with it, he would have had this subject brought up at an earlier stage of the progress of the Convention. It would seem to me convenient, that before the close of this Convention, we should get some of the signs settled.

Mr. MARTIN—I would like to know why there has never been a dictionary made out, by which young teachers would be enabled to make the signs for difficult words. It seems to me that every young teacher feels that to be a desideratum ; and Mr. BROWN, of Baton Rouge, felt it to be such a desideratum, that he has made a vocabulary of words for the purpose of bringing about a uniformity in the signs. He said

he had suggested that to others of more experience in the profession than himself, but he never could succeed in getting any one to do it, and in the absence of any one else he had undertaken it himself. I would like to know why such a book as this has never been made out.

Mr. STONE—There is a French book on the subject, by DE GERANDO.

Mr. MARTIN—This book Mr. BROWN has given me. I believe he has introduced it into his own Institution. He gave me a few copies as a young teacher, and I gave them to my advanced pupils, and they are exceedingly fond of them, so much so indeed that they carry them next to their hearts. One of the boys once lost his trunk, with all his clothes, and other articles, in it. He did not mind for his clothes much, but he lamented very much that he had lost his "*Peet and Brown.*" I found the boys on all occasions with this book. When they read a newspaper, they would take this book to see if they could make out a sentence. I think it is like having a teacher with them all the time. The teacher, himself, may be guided by this book, in preserving a uniformity between his illustrations and words; and without such a book he may give one mode to-day and have another next week. In reading over this book, no one—especially a young teacher—can help feeling how wide the field for improvement is in this respect. At first, when I commenced on sign-words, I did not know that there could be so great a difference between signs; but by reading this book I found that the finer shades of meaning can be made evident to the Deaf and Dumb, and thus the young teacher is led to exert himself.

Mr. TURNER—I would like to have that book.

Mr. MARTIN—I would rather not have it circulated.

Mr. TURNER—I suppose the committee would endeavor to reduce the signs to writing, giving a written description of them, and I think they might give so good a description

that all might understand this sign when once seen. It occurred to me that we might get a definition from this book, and then give the sign.

Dr. DUDLEY PEET—I would suggest that Mr. MARTIN would explain a few of these definitions.

Mr. STONE—I think there is a general desire to have this subject investigated. There is a necessity for these arbitrary signs, though they must be as few as possible. I believe we should have a committee to attend to this matter. I wish that we might proceed to select a committee. We can then refer this book to them, and let them get what aid from it they can. I move that this committee be appointed by ballot in the Convention, to whom shall be referred this subject, with a request that they settle upon some arbitrary signs.

Mr. PORTER—I would also suggest that they consider the signs already in use in the Institutions for this class of words. There may be some in use in some of the Institutions, which have not been generally introduced. There may be a difference as to where they are needed, where the want is felt, and where it is already supplied. It would be useful, perhaps, to have described the signs which have already obtained currency, for ideas of the class referred to, as well as those which are to be devised and introduced.

Mr. MARTIN—Is it understood that when this work is made out, it shall be published in the form of a pamphlet, and then submitted to the Convention? If not, I move that as an amendment.

CHAIR—There is an amendment, that this committee be appointed by ballot, which has precedence of yours.

Dr. PEET—I will accept the amendment that a committee of three be appointed by ballot.

Mr. NOYES—I hope the subject of the paper read by Mr. TURNER, and that by Mr. GALLAUDET, will be considered in all their important points.

CHAIR—That is the understanding. The whole subject is to be considered.

Mr. JENKINS—I do not think the committee is large enough, because several Institutions will not be represented, and I suggest it may be made larger.

Dr. DUDLEY PEET—Would it not be better to have all the members of the committee in one Institution? For instance, as Mr. TURNER has started the subject, and has thought on it for some time past, would it not be better for him to be able to avail himself of the services of those who have been with him for a long time, and perhaps have become imbued with some of his views—to have them all in one Institution—so that there can be concert, uniformity, and dispatch? It seems to me that if you appoint Dr. PEET, and Mr. PORTER, and Mr. GILLET, and Mr. JAMS, and Mr. FAY, &c., you will never get the committee together, and it will not be of the slightest service; so that at the next Convention, there will not be a single sign ready.

Mr. JENKINS—I have noticed in the Proceedings of Conventions, that no little expense is cared for or looked upon, in printing long and labored essays; but when such a fact comes up as making some such improvement as will really be useful to all the Institutions, as a treatise upon sign-language, which has to be made by a combination of all the Institutions of the Deaf and Dumb, it does not seem to meet with so much favor. Ever since I have been in the profession, I have tried to secure, as much as possible, a unity of signs throughout the country and to have no sign, or make none, but such as would be approved by the best members of the profession. I think even the expense of a delegation from all the Institutions, to sit for some time over this subject, ought not to be regarded; and if that be the case, and the book be published, unless the whole profession has had something to do with it, it will not be received throughout the country. If it emanates from one Institution, no matter

how great the names attached to that committee, I do not think it will meet with much success in its practical operations.

Dr. DUDLEY PEET—Mr. JENKINS misunderstands the motion. It is to appoint a committee to investigate these signs. That committee has no power to determine these signs; as, for example, that I shall make the sign for *responsibility* in a particular manner. The Convention of the Deaf and Dumb assumes to itself alone that power. The committee report to the Convention, and here the signs will be discussed in Convention; and after being determined upon here, the sign will go forth. I am aware that there may be some little jealousy between the Institutions, but it is unwise to have such a feeling in such a noble work as teaching the Deaf and Dumb. If we are going to aid the cause of the Deaf and Dumb, we ought to throw aside all these feelings. As long as we harbor them, we will never get on. That is the very reason I desire that this committee should be in one Institution. It is because they will have dispatch—will have a knowledge of the particular kind of signs for every word. They will have opportunities for practicing them. But if you get a committee from these different Institutions, you may depend upon it, there will not be a sign for a single word made before the meeting of the next Convention. There may be a hurried meeting in some third parlor, or something of that sort, where a dozen words may be agreed upon, and there may be none. I think there would be none, for there would not be time enough to get them up.

Mr. STONE—There is good sense in the remark of the gentleman who has just taken his seat. Rather than increase the committee, it ought to be reduced. A large committee can settle upon nothing, but this committee is simply to suggest to the Convention some signs for their adoption. We are all at liberty to adopt them or not. All we want is, that some skillful gentleman should tell us what are the best

signs for these general words; but he has no authority to impose them on these Institutions, and I think the smaller committee is the better. Three is perhaps not objectionable, but I object to any more. I have not a particle of feeling that is sectional in this matter. We can all consider these signs when they are reported to us. We want to get at the best way of expressing these ideas; and to do this, we want an ingenious man at work upon it. I wish that the committee may be constituted as proposed.

Mr. NOYES—A suggestion of this kind has occurred to my mind—that we should have a committee of three, to which this matter should be referred; and a second committee of one or more from each Institution, which shall be subsidiary, in its deliberations, to the primary committee; and let them make suggestions in regard to these signs, and state to the primary committee what signs are in use, for the words designated, in their respective Institutions, and then leave it to the primary committee to decide what to present to the Convention. When the next Convention meets, let it decide upon the signs to be adopted. The idea is that the committees from the respective Institutions shall collect such signs as shall occur to them, or be in use, and thereby represent their Institutions, and thus become personally interested in this matter.

Mr. FAY—We all know that this committee ought to be constituted of those two men, here present, who were engaged in this work before most of us were born.

Mr. JENKINS—I do not wish to add anything further, except to disclaim any sectional feeling; because in this enterprise, I know neither North, South, East, or West.

EDWARD PEET—This is not a matter to be performed in a single day, or in a single week. It will occupy weeks and months of hard labor. Correspondence with other Institutions will also be within the province of this committee; and this committee ought, in my estimation, to consist

of as small a number as possible, and within one Institution, on account of the very long time during which this committee ought to hold their sessions, and on account of the unanimity which ought to prevail in its deliberations. If this committee is selected from the different Institutions, it can hold one, perhaps two sessions. One of these sessions may be held between now and the assembling of the next Convention, and the other will be "in some third parlor." If this committee were appointed from different Institutions, I do not think it would hold more than two meetings. Now, as to the suggestions of my friend from Philadelphia, let this primary committee correspond with all the members of all the other Institutions in the country, and let the advice of all the teachers in the country be obtained, without appointing sub-committees to deliberate for them.

Mr. MARTIN—Could not the views of both these gentlemen (Messrs. FAY and D. PEET) be reconciled by appointing, say two members of this committee from New York and Hartford?—for these Institutions are so near that they can easily correspond. Then we will have the benefit of both of these gentlemen, and they can use the united wisdom of these two Institutions in getting up the system of signs.

Mr. DUDLEY PEET—I would like to make one remark. Mr. TURNER's idea has been already given to the Convention. The idea of Mr. NOYES is to appoint sub-committees. Mr. TURNER's idea is that there should be one committee; and that that committee should hold correspondence with the members and their colleagues in the different Institutions, to ascertain, in the first place, whether there are signs for certain words in their particular Institutions—if there are none, whether they have any to suggest; and the bulk of these signs are to be brought together, word by word, as the signs of different Institutions will be gone over, and their average, if I may so express it, the best of the different signs, will be

arrived at. A sign for the very familiar word, used so often *responsibility*, will be one thing in Hartford; it may be slightly different in New York; they may have another sign in Philadelphia, as they are all old bachelors there. [Laughter.] There may be still another in Ohio, and one different from all these in Missouri. These signs will all be brought together and compared, and this committee will determine what is the best sign. I, therefore, think there is no necessity for appointing these sub-committees, and hope Mr. TURNER's idea will be carried out.

Dr. PEET—Anything simple is altogether better than that which is complicated. I would have this committee appointed with full powers, after the discussion of this question, to act as they think proper. The power of the committee itself is confined simply, as already stated by Mr. TURNER, to investigating the subject and making a report to the Convention. The Convention itself will then take action on the report, as to whether it will adopt it in whole, or in detail. Another idea, allow me to suggest, in connection with what has been broached here, about a dictionary of signs. If you are going to impose that labor on the committee, you may as well give up the whole subject, for no committee will perform that duty. It has been attempted by DE L'EPÉE—it was the great labor of his life to make signs for individual words, and to have them correspond, in composition and grammatical inflections, with the words, making thereby the process of teaching Deaf Mutes a mere process of translation from written language into the language of signs. This was the system of methodical signs, so much praised and so much decried. SICARD, who published a voluminous dictionary entitled *A Theory of Signs*, carried it further than DE L'EPÉE; but, instead of a dictionary of simple signs, he gave a collection of long definitions in pantomime, and his work has been of little or no use. A dictionary of signs is nonsense; and I speak it

without any disrespect to the gentleman, after what has been done by the early masters of this art. The idea of getting up a dictionary of signs which shall be used for individual words, is nothing more nor less than establishing a system of methodical signs. All that we want in reference to this matter, is simply to carry out the idea in that paper read here—signs for general qualities, and signs for classes; such, for instance, as the words *animal, color, size, metal*,—something of that sort; but we do not want a dictionary to bring back that old discarded idea of DE L'ÉPÉE and SICARD, of a dictionary of signs.

Dr. PEET—I do not wish to notice any question not legitimately before the Convention, but the question of a dictionary of signs has been spoken of, and gentlemen inquire why was it not made before. It has been made years ago, and is known to instructors of the Deaf and Dumb. In a dictionary of signs, unless you introduce sentences illustrative of these words you can never get a correct idea of individual words from a written definition of signs. I hope the question will be confined to the idea in that paper, and I do not want any collateral questions referred to this committee, but it should be confined simply to this single thing—a report on arbitrary signs.

Mr. FAY—If it is in order, I want to relate a short anecdote: On a certain occasion when Dr. DAY was President of Yale College, one Sunday afternoon while he was preaching to the students, there arose a great storm of thunder and lightning, and the students of the college were very much impressed with the sermon, and the next week they appointed a committee to request of Dr. DAY a copy of the sermon for publication. The committee did so. They paraded themselves around him, in his room, and very formally made the request for his sermon. The Doctor said: "Young gentlemen, do you think it is worthy of publication?" "Yes," said they, "we do; and we want it very

much, sir." "Well," said the Doctor, "if you will publish the thunder and lightning with it, you may have the sermon." Now, sir, a bare dictionary of signs is a thousand times worse than that sermon without the thunder and lightning. We want the eye, and the hand, and the lightening of the countenance, to express the full meaning of the sign-language.

The ballot for the choice of the committee of three to report on arbitrary signs was here proceeded with.

Dr. PEET—While that is going on, allow me to read an extract from a *Tribute to the Memory of the late Dr. GALLAUDET*, showing his views on the subject of signs—a subject which embraces the paper read by Mr. GALLAUDET. In a private letter to me, enclosing an apology for his non-attendance at the first Convention of American Instructors, he says :

"I do hope that one point will be thoroughly considered by the Convention, and its vital importance appreciated, (whatever difference of opinion may exist in regard to the extent to which signs should be used in the education of Deaf Mutes,) viz :

That a teacher of Deaf Mutes cannot be thoroughly qualified for his profession, without being master of the language of signs—natural, as expressed by the countenance and gestures, and attitudes of the body ; and artificial, so far as art has enlarged and perfected this natural language."

CHAIR—(Rev. Mr. STURTEVANT.) I feel tempted, before putting the question, to spend one moment in expressing the impression which the discussion has made on my mind. The subject is intensely interesting. You are occupying a position in respect to the language of the Deaf and Dumb, precisely such as the human mind must, at some time, have occupied in respect to all language. The time must have been in the progress of oral language, when all names were specific; and the discovery and application

of the remedy for that defect must have been one of the most difficult and important steps in man's intellectual progress.

The achievement of this step in society at large, is facilitated and insured by the magnitude of the interests at stake, and the intense passions and emotions which those interests excite. In your case, however, these great natural forces do not act with sufficient energy to receive the remedy; you cannot have a society of the Deaf and Dumb. You must, therefore, sit down in the face of the difficulty, and remedy it by the process of deliberate invention. There is something sublime in your position. Language ordinarily *grows*; you are obliged to make, to invent it. It is grand to stand thus at the fountain-head of a language. Philosophers have dreamed of it; you see it.

I would indicate one suggestion in reference to the result of your deliberations on this point. You may appoint your wisest men, and men of greatest authority, but they will not be able to work any violent change in your language. Many a genius has attempted to impose new words upon his language, without success. Words do not belong to a language because a popular writer has used them, but because the million have adopted them. That choice little book, "*English Past and Present*," exhibits many discarded carcasses of such attempted but unsuccessful words.

So will it prove in the present case, except in so far as your committee are enabled to suggest new representatives of thought, which shall be found, on trial, to meet some felt necessity of the Deaf and Dumb, and to harmonize with the genius and spirit of the sign-language. It seems to me your committee may do good, but cannot do harm. The Emperor AUGUSTUS said, truly, that he had not the power to add one new word to the Latin language.

The question was then put upon the adoption of the resolution, as amended.

Adopted.

Mr. KINNEY was appointed teller, by the CHAIR, and the balloting proceeded.

Mr. GILLET.—I was very much interested in Dr. PEET's remarks, and I fear very much, though I hope differently with all due respect to him, that his idea is altogether correct, as has also been indicated by our worthy President. It may be, that all attempts to accomplish this object will prove useless, but we should not despair. In the early history of the Latin language, and in the early history of the Greek and Hebrew tongues, no doubt the persons using those languages thought it was absolutely impossible to accomplish the great improvements that were afterwards effected in them. Those who employed the English language but a century ago had very little conception of the great improvement that would be accomplished in its construction by the labors of Dr. JOHNSON, WEBSTER, and others. I trust the time will come, though we do not see it now, when there will be a dictionary of signs, and the very fact that there is an effort being made to construct such a dictionary, is evidence to my mind that there is some possibility of it. The very fact that it suggests itself to every teacher, shows that it is practicable; and shall we give up hope merely because it is difficult? We have lately been reminded of what human ingenuity and perseverance can accomplish, when human minds are turned with zeal and talent for a long time upon one object, in the success of the Atlantic Telegraph. The time was very recent when every one laughed at the idea of talking across the great Atlantic, but now we see this work accomplished. And so, I trust that in the art of teaching the Deaf and Dumb, the obstacles we are now encountering will be overcome. Gentlemen urge that signs must be learned from the living teacher. So must spoken language. The child must be taught by the living teacher how to use and govern the voice; nay more, sir,

must be taught to read before he can make use of the dictionary. Should we condemn the sign-language because it may not be taught with more facility? Let the elementary principles of the language of signs be taught to the young teacher, and I am prone to believe that a dictionary of signs would thereafter be found very advantageous to him. And when I reflect upon the talent engaged in teaching the Deaf and Dumb, in the different portions of our country, I am also prone to believe that the day is not far distant when we shall have such a dictionary.

The result of the ballot was now announced by the Chairman. Rev. W. W. TURNER, H. P. PEET, and THOMAS GALLAUDET were chosen as the members of the committee.

Mr. KINNEY moved that the committee select six words such as they shall deem proper, and select six signs for them, which they shall report before the close of the Convention.

Mr. NOYES—I like that idea very much, that we may have a sample before we separate, and that these signs may be tried by the different members of this Convention; and when we come together on a future occasion, say two years hence, we may know what are the practical operations of this system. Let it be six or ten words, such as the committee may select, and let them be adopted by *this* Convention, and tried in different Institutions.

Without taking a vote on Mr. KINNEY's motion, the Convention took a recess until eight P. M., with a view of accepting the invitation of Dr. McFARLAND, Superintendent of the Illinois Hospital for the Insane, to take tea at that Institution.

EVENING SESSION.

The members of the Convention re-assembled, at eight o'clock P. M., and in the absence of the President, (Rev. Mr. STURTEVANT,) Dr. PEET was called to the Chair, and the Convention was opened for business.

Mr. NOYES—Before the reading of the papers is introduced, I beg leave to call the attention of the Convention again to the subject under consideration when we adjourned. The subject was that the Committee on Arbitrary Signs be instructed to give us a practical illustration of what they propose to do, that we may introduce it, and have it in practice for a year or two, according to the time intervening between this and the meeting of the next Convention. I think it is practical and desirable, and should be adopted before the adjournment of this Convention. I hope that the matter will not be disposed of in such a summary manner; and I therefore renew the motion made by Mr. KINNEY, that this committee be instructed to select some six or more words, as they see fit, and give us what they, in their judgment, consider as practical signs for the same, before the final adjournment of this Convention.

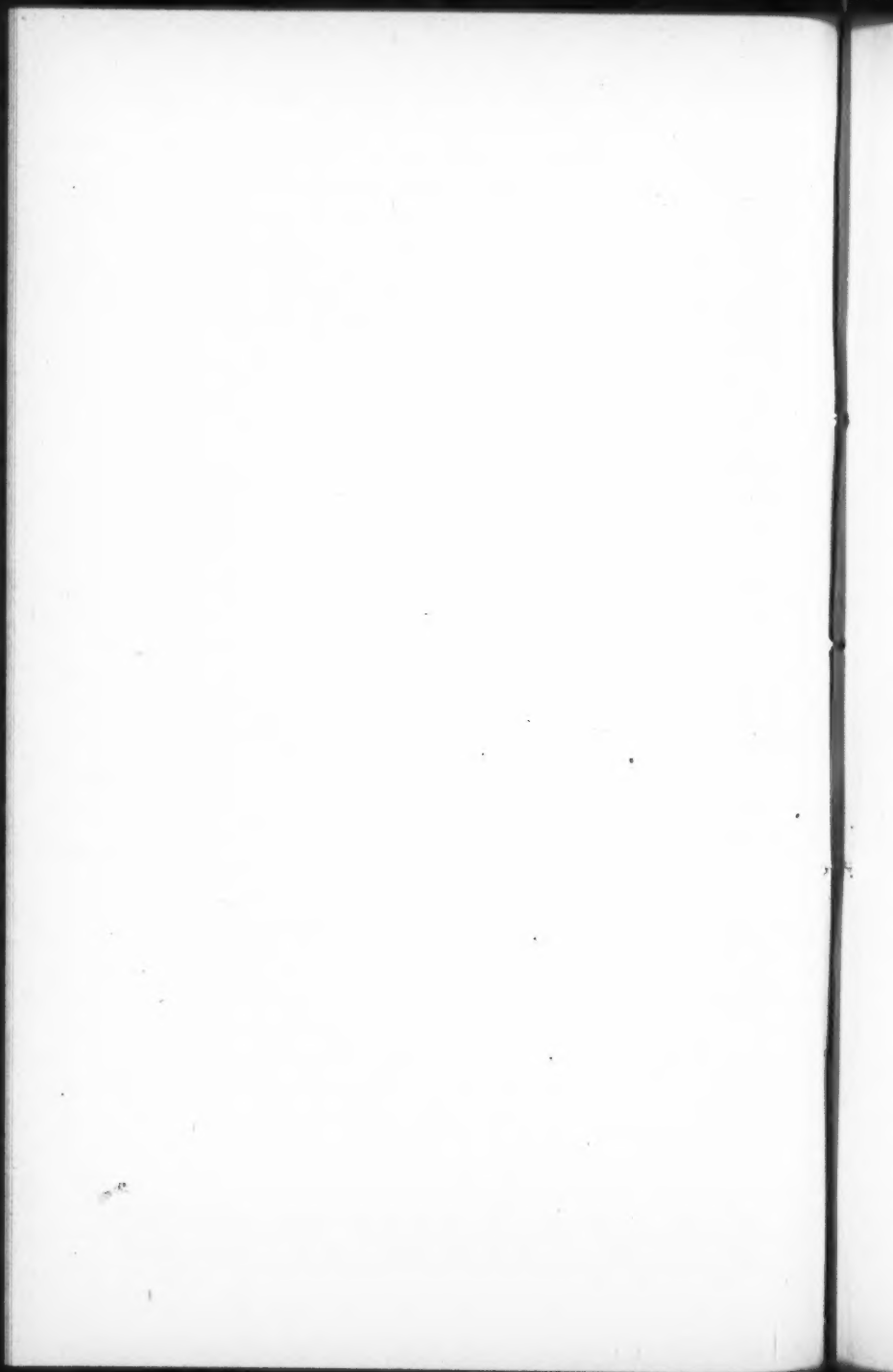
The motion was adopted.

On motion of Dr. PEET, the paper of Mr. JACOBS, of the Kentucky Institution, entitled "*A Synopsis or Exposition of Primary Lessons for the Deaf and Dumb*," was ordered to be read.

Mr. MACINTIRE—I would state that the writer of this paper was very desirous of being present and participating in the proceedings of this Convention, and proposed doing so, but owing to ill-health, he is unable to be present. I received a letter from him since the assembling of the Convention, expressing his regrets that he could not be here. He had anticipated, I know, from correspondence with him,

a great deal of pleasure in being at the Convention. The delegates from that Institution, here present, are familiar with his hand-writing, and although he requested me to read this communication to the Convention, I would respectfully request that one of them read it, in my stead.

Mr. CHEEK, of the Kentucky Institution, then read the following paper :



A
SYNOPSIS OR EXPOSITION
OF
PRIMARY LESSONS FOR THE DEAF AND DUMB.

BY J. A. JACOBS.

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A SYNOPSIS OR EXPOSITION OF PRIMARY LESSONS FOR THE DEAF AND DUMB.

BY J. A. JACOBS.

The first remark I have to make in explanation of the plan and character of my proposed book of *Lessons for the Deaf and Dumb*, may seem to relate to a very small matter: it has reference to the first step made by a deaf mute, as well as by a speaking child, in his education—learning the alphabet. This step is often made unnecessarily difficult by requiring the child, at the beginning, to learn both the small and capital letters. It is quite sufficient to teach him the small letter, only; he will acquire the capitals as he progresses, without any labor. Indeed, it is altogether sufficient to teach him merely to know and to form the small written letter; he will then, without any special attention on the part of the instructor, acquire the printed letters, both small and capital. This makes this first step short and easy. It is intended, therefore, to have only the small printed letters accompanying the Manual Alphabet.

A vocabulary of about a hundred words precedes the "Lessons." It consists of the names of the objects which first occur in the subsequent lessons. A better selection might have been made, had not the selection been governed by this fact.

The words of the vocabulary are illustrated by a cut;

and so, throughout the book, are almost every word and every sentence susceptible of being advantageously illustrated. I desired to have done this to the utmost possible extent; but was obliged to restrain myself, on account of the expense. The number of cuts are, I believe, rising five hundred.

Except in this introductory vocabulary, no table of single words is given. Words connected into sentences are immediately introduced. Single words are not as easily retained in the memory as when the same words are combined into sentences. Mutes learn the meaning of simple individual words without difficulty: to teach them to combine them in composition is the great object towards which our labor should be directed. Tables of single words, are considered, therefore, as not only unnecessary, but injurious; consuming time which would be better employed in learning to combine them into sentences.

The first lesson consists of the combination of an adjective and noun: "A black dog; A black hat; A black man; A black horse; A black cow; A black coat"—"A red cow; A red shoe; A red dress; A red book; A red bird; A red nose"—"A large house; A large man," &c.; the same adjective being applied to five or six nouns, until the pupil is able to catch its signification and use. This inductive method of teaching the meaning and use of words is continued throughout the work. It is not, however, claimed as original; it was in use at Hartford, in 1825, and, I suppose, is still in use there, and probably in most other schools. It is strictly adhered to as being the philosophical and natural way of learning the use of language; corresponding to the manner in which speaking children learn its use, by learning the same words and phrases frequently repeated. The value of the method is here attempted to be extended to stories, descriptions, and other connected composition, by having a series of similar subjects and of similar form. As the pupil

readily attains the meaning and use of a single word by its repetition in several successive sentences, so he may be readily taught to compose a story, description, or letter, or other composition, by being taught several stories, &c., of similar subjects, and expressed in similar forms of language. This method and its value will be alluded to again.

The use of the adjective and noun is continued through eight lessons. The third person present of the verb *to be*, is then introduced in combination, for the most part, with the same adjectives and nouns: "The dog is black; The hat is black; The man is black; The horse is black; The cow is black; The coat is black"—"The cow is red; The shoe is red; The dress is red; The book is red; The bird is red; His nose is red"—"That house is large; The man is large," &c.

In Lesson 13 the use of blanks is introduced, to be filled by persons, places, &c., known to the pupil: as "—— is fat; —— is strong; —— is lean; Mrs. —— is large; Miss —— is pretty," &c. The use of blanks enables the teacher to adapt the sentences in which they occur to any place or time. If the name of a person or place, &c., connected with our own Institution, or the present time, had been used, such sentences would of course not be suitable for another time or place. Ideal names may be occasionally used to advantage; but names of actual persons and places, &c., familiar to the pupil, are, as a general thing, far preferable.

In Lesson 13 the name of God is introduced in the sentence—"God is wise." Every opportunity is sought throughout the work to give religious instruction, adapted to the progress of the pupil; which ought not to be confined to Sabbath instructions only, but be anxiously introduced on every proper occasion; and it is difficult to conceive of an improper one.

Lessons 14 and 15 consist of two nouns connected by the

conjunction *and*: "A boy and a girl; A horse and a cow; A dog and a hog," &c., illustrated, of course, by cuts.

Lesson 16 contains a noun qualified by adjectives connected by *and*: "A wise and good man; A tall and straight tree; A large and heavy book; A wide and deep river," &c.—such of the sentences as are susceptible of it, being illustrated.

Lesson 17 contains two adjectives unconnected by *and*, qualifying a noun: "A small red house; A small black cow; A large sharp knife; A large shaggy dog," &c.

Lesson 18 consists of two nouns connected by the conjunction, each qualified by an adjective—some of the objects being antithetical in size or character, to afford something of interest or amusement to the pupil, by the contrast in the illustration: "A large man, and a small woman; A fat boy, and a lean girl; A fat horse, and a lean cow; A tall tree, and a low house; A fat hog, and a fat man; A little girl, and a little lamb," &c.

Lessons 19 and 20 contain the third person present of the verb *to be*, with two adjectives connected by the conjunction—the words introduced being mostly those already taught. The principle is observed in every successive lesson, of repeating the words of the preceding lessons with some new words; such only, however, as may be easily communicated: "That cow is fat and pretty; That horse is poor and ugly; That man is large and tall; That boy is fat and lazy," &c.

Lesson 21 introduces the use of the verb, generally: "I walk; You walk; He walks; She walks; — walks; They walk"—"I stand; You stand; He stands; She stands; — stands; They stand"—"I see; You see; He sees; She sees; — sees; They see"—"I sit; You sit; He sits; She sits; — sits; They sit," &c.

At Lesson 24, the active verb with the objective case following, is brought in: "I cut wood; A boy cuts his finger;

A man cuts his leg; A man cuts down a tree; A boy cuts off a log"—“I write a letter; You write your lesson; — writes his name; I write my name; She writes her name”—“A boy throws a stone; A bad boy throws his hat; A man throws a large stone,” &c. It is hardly necessary to say, that, after each set of illustrative examples the pupil is required to write an original example. The examples are as numerous as is supposed necessary for a class of average intellect. If, in any instance, the examples given are not sufficient, *extempore* ones must be added.

Lessons 26 and 27 contain promiscuous examples of the active verb: “A man digs the ground; A lady sews the dress; A man climbs a tall tree; I see the bright sun; I see you; You see me; A girl sweeps the floor; A man shoots the squirrel,” &c.

In Lesson 28 the preposition is introduced: “I sit on a chair; you sit on a —; A boy sits on a stool; A child sits on the floor; A boy sits on the fence”—I stand on the floor; — stands on a bench; A little boy stands on a chair; A boy stands on the fence”—“I walk on the floor; A horse walks on the ground; A lady walks on the pavement; A boy walks on the fence”—“A child lies on the floor; A boy lies on a bed; A cow lies on the grass; A dog lies on the straw”—“I walk to the door; — walks to the wall; A boy goes to the wood,” &c.

Lesson 30 brings in the different persons of the verb *to be*: “I am well; You are well; He is well; — is well; I am not sick; You are not sick; She is not sick; — is not sick; I am —; He is not —; She is slender; He is fat; — is strong; I am not —; He is —; She is not strong; — is large,” &c.

In Lesson 32, the present tense with the present particle, is introduced: “I am sitting in a chair; You are sitting on a —; The baby is sleeping in a cradle; That cow is eating grass; That man is plowing; That boy is cutting wood;

The woman is sewing a shirt; That man is making a shoe; That man is sawing wood; That boy is shooting at a bird," &c. It must be remembered that these sentences are illustrated by cuts, and are, therefore, almost as real as if the objects were before the eye. This remark must be remembered in relation to many preceding, as well as succeeding examples.

Lesson 34 introduces the imperfect tense: "I went to — yesterday; I ate dinner yesterday; I bought a new hat; A lady bought a new dress; I lost my handkerchief; A boy lost his marble, and cried; GOD made the earth; HE made the sun and moon; GOD made us; HE gave us life; GOD made ADAM and EVE, the first man and first woman," &c.

Here is an example of an early effort to introduce religious instruction and scriptural knowledge.

Lesson 36 contains promiscuous examples on several of the lessons immediately preceding: "A gentleman walked with a lady to church; The cat is sleeping in the cradle; A horse jumped over a fence into a corn field; A man cut down a large tree; A man struck a hog on the head, and killed it; A boy climbed a tree, and fell out; That little boy is climbing the fence; He is afraid of that cow; She is walking along the road," &c.

Lesson 38 brings in the imperative mood: "Bring me that book; Take this knife to Mr. —; Bring me your slate; Put this hat in the window; Stand up; Sit down," &c.

In Lesson 39 the perfect tense is illustrated: "I have eaten breakfast; I have seen a lion; You have seen a squirrel; — has made a shirt; I have walked to the door," &c.

Lesson 41 illustrates the use of the imperfect tense of the verb *to be*: "I was not sick yesterday; — was sick last week; — was not sick yesterday; General WASHINGTON was a tall man; He was a wise and good man; ADAM was the first man; EVE was the first woman; JESUS CHRIST was the Son of God; I was not sick this morning," &c. I

may remark here, that every opportunity is taken to introduce facts and items of useful information level to the progress of the pupil.

Lesson 42 introduces the infinitive mood: "I went to the wood to kill a squirrel; William went to the river to fish; Mr. — went to — to buy —; JESUS CHRIST came into the world to save us; You came to the Asylum to learn to read and write," &c.

With Lesson 44 commences the use of the auxiliary verbs: "— can kill a squirrel with a gun; — can skate on the ice; — can make a dress; — can knit a sock," &c.

Lesson 45: "A girl cannot shoot a gun; I cannot fly; A fish cannot live out of water; — cannot milk a cow," &c.

Lesson 46: "A boy was so sick he could not walk; A horse fell into a well, and could not get out; A boy said he could jump over the fence; A girl said she could knit a glove; A boy lost his marble, and could not find it," &c.

Lesson 47: "You must attend to my instruction; You must be careful of your book; You must learn to walk lightly; You must not make a noise in the study-room; You must love and obey God; You must rise early; We must fear God; HE made us," &c.

Lesson 48: "I shall go to — to-morrow; I shall wash my face and comb my head in the morning; I shall go to church next Sunday; We shall all die; JESUS CHRIST will come to judgment; We shall stand before him"—"Good people will go to heaven; Bad people will go to hell," &c.

Lesson 49 contains promiscuous examples on the preceding auxiliaries: "A bear can climb a tree; A man can shoot him; It will snow —; It will be warm —; Mr. — will lecture next Sunday; You must not tear your book; You must be polite," &c.

Lesson 50: "I may go to —; You may fall down on the ice; We may die soon; That horse may throw that man." *May*, in the senior of permission: "You may go to

— this evening; You may take a walk in the morning. You may have that apple," &c.

Lesson 51 introduces the comparative degree: "I am taller than —. I am stronger than —. — is taller than —. The man is taller than the boy. The boy is larger than the girl," &c.

Lessons 52, 53, 54, 55, and 56 contain promiscuous examples on all the preceding lessons: "I walked to — yesterday. A man walks with two feet. A horse walks with four. A cow walks slowly. A man can walk faster than a boy. A boy and a girl ran a race. A baby was crying, and its mother ran to it. That horse can run fast," &c.

With Lesson 57 commences the use of the interrogative pronouns, adverbs, &c:

What: "What is your name? What is my name? What is his name? What is her name?" &c.

Where: "Where do you live? Where does — live? Where is my hat?" &c.

Can: "Can you jump over this bench? Can you climb a tree? Can a dog climb a tree?" &c.

Are: "Are you well? Are you sick?" &c.

Is: "Is your mother a small or large woman? Is — well to-day? Is it cold or warm? Is it fair or cloudy to-day?" &c.

Was: "Was it fair or cloudy yesterday? Was it cold or warm? Was I well yesterday?" &c.

May: "May I go out? May we work or play on the Sabbath? May one man kill another?" &c.

Who: "Who made your coat? Who made my coat? Who made my hat?"

Will: "Will it rain to-morrow? Will it snow to-morrow? Will you go home in the vacation? Will CHRIST come to judge the world?"

Do: "Do you know Mr. —? Do you know how to swim? Do you know how to write a letter?" &c.

Did: "Did it rain yesterday? Did it snow yesterday? Did — go to the river to fish last Saturday?" &c.

Lessons 60, 61, and 62 consist of promiscuous examples, with questions following them. Every lesson henceforward is followed by questions to be answered by the pupil. This has been found to give a much more perfect knowledge of the lesson, and to lead to more facility in asking and answering questions, than any other mode tried. After the pupil has obtained some facility, he should be required to ask a portion of the questions on every lesson, himself.

In Lesson 63, the adverb is introduced: "I go frequently to—. It frequently rains. The wind frequently blows from the west. The lady has the head-ache frequently. — has never seen a whale. You have never seen the ocean; — has never killed a deer. Mr. B. never drinks whisky," &c.

Personal pronouns appear in Lesson 66, although a few have been used in the lessons preceding: "A man went to the woods, and shot two squirrels;"—"A boy had a dozen marbles; He lost four of them;"—"That girl is industrious; She loves to sew"—"Fishes live in the water. They are good to eat"—"JESUS CHRIST was the SON of GOD. He died to save us"—"ADAM was the first man, and EVE the first woman. They lived in the garden of Eden"—"God made the world. HE is good and merciful. HE is wise and powerful. God made us. HE gives us food and clothing," &c. Up to this lesson, the plural termination in *s* has not been used. The object of this omission has been to familiarize the pupil, first, with the termination in *s* as the third person singular of verbs, with the hope that it may lessen the difficulty of learning the use of that termination, arising from first acquiring its use as forming the plural of nouns. The use of *s*, forming the plural termination of nouns, is much easier learned than *s* forming the termination of the third person singular of verbs.

Lessons 68 and 69 give the numbers, both in figures and words, from one to a hundred.

Lesson 70 gives the days of the week, and the months of the year—the latter had better be passed over, perhaps, at first.

In Lesson 71 the active verb is converted into the passive: "I strike you; You are struck by me"—"I see you; You are seen by me"—"God made us; We are made by God"—"A man digs the ground. The ground is dug by a man"—"I wind up my watch. The watch is wound up by me," &c.

Lesson 73 introduces the relative pronoun: "I saw a man who was — feet high; I saw a woman who weighed — pounds. ABEL was the first person who died. ADAM, who was the first man, was the father of CAIN and ABEL. Did you ever see a man who had a wooden leg? The Jews crucified JESUS, who was the SON of GOD; CAIN killed ABEL, who was his brother," &c. The same scripture facts are often repeated in a somewhat different form. " — has a horse which is —. That hat which is — is mine. What is the sun? It is a large globe, which gives light to the earth," &c.

We have now taught, in 74 lessons, the use of all the elementary forms of language, or, at least, most of them absolutely necessary to connected composition. As we put the pupil, as soon as possible, to connecting words into sentences, so we would, likewise, put him, as early as practicable, to connecting sentences into descriptions, stories, &c. It is not single words that he needs, but the ability to connect them into sentences. He equally needs the ability to connect sentences into narrative, or description. As keeping him learning single words will prolong the time of his acquiring the former, so keeping him on single sentences will defer the acquisition of the latter.

Lesson 75 is, therefore, the description of a *Cow*, illus-

trated by a large cut above the lesson. Preceding each description are illustrative examples, or sentences, upon each new or difficult word or idiom. I will give this lesson in full, which will afford a good idea of the plan and general character of most of the following lessons.

The first word illustrated is "*Have*." "A horse has four legs, and a man two. A squirrel has a long tail, and a rabbit a short tail. I have five fingers on each hand; how many have you? Have you a knife? — has a knife. — has a red head."

"*This evening*."—"I shall take a walk this evening. Do you think it will rain this evening? What shall we have for supper this evening? The sun rose this morning, and will set this evening."

"*Made of*."—"Shoes are made of leather. Leather is made of the skin of an ox, cow, or calf. A table is made of wood. A coat is made of cloth. A hat is made of fur. An axe is made of iron."

"*For*."—"A father bought some marbles for his little boy. A mother bought a doll for her little girl. — brought some water for me. John caught the horse for his father. JESUS CHRIST died for us."

"*Too much*." "You must not eat too much. You must learn your lessons, and not play too much. John ate too much, and it made him sick."

"*Before*."—"You must get up in the morning before sunrise. — came to the Asylum before —. ADAM was created before EVE. You must wash your face and hands before eating in the morning. You must know your lessons before coming into school in the morning."

Then follows the lesson illustrated by these examples, with a large cut :

"THE COW."

"Do you see that cow? She is fat and large. She has

a large bag and long teats. She gives much milk. Betty will milk her this evening. Do you love milk? Butter and cheese are made of milk. Little boys and girls are fond of milk; it is better for them than tea and coffee. Did you ever eat milk and mush? That cow has a calf—the calf will suck before Betty milks. When she has milked her, she will let the calf suck again.”

Then follow questions on the lessons and examples:

“How many legs has a horse? How many has a man? Which has a long tail, a squirrel or a rabbit? How many fingers have I on each hand? What are shoes made of? What is leather made of? Who died for us? What made John sick? What does that cow give? What are made of milk?”

Perhaps it may be well to present in full, also, Lesson 76. The first word illustrated is “*What!*” “What a large apple! What a fat boy! (It must not be forgotten that these sentences are illustrated by a cut.) What a pretty girl! What an ugly boy!”

“*Are.*”—“The cow and the horse are both fat. His eyes and hair are black. An apple and a peach are both good to eat. A buzzard and a crow are black.”

“*Hold.*”—“I am holding this hat in my hand. I hold a book in one hand, and a slate in the other. I hold my head up. — holds his head down. I am holding — by the ear. A boy held a horse by the bridle.”

“*Useful.*”—“A sheep is a useful animal. She gives us wool to make our clothes of. Is a cat useful? Yes, she catches rats and mice. A camel is useful to the Arabians. This knife is useful to me. A thimble is useful to a lady.”

“*Treat.*”—“A little girl treats a cat kindly. We must feed a cow well, and treat her kindly. A mother treats her babe kindly. A man must treat his wife kindly. A boy treated a dog cruelly.”

“*Raise.*”—“In Kentucky a great deal of corn is raised.

In the State of New York a great deal of wheat is raised. In the South a great deal of cotton is raised. A woman raises chickens, and sells them. A farmer raises hogs, and sells them. A boy raised a large water-melon, and ate it."

Then follows the lesson, being a description of the *Horse*, with a large picture above :

"THE HORSE."

"What a fine horse! He has a beautiful head and neck, and a long tail. His skin and hair are soft. He holds his head high, and walks proudly. A horse is a useful animal. He plows our ground, and draws our wagons. He lets us ride on his back, and is gentle. We must treat him kindly, and give him plenty to eat. Do you like to ride on horseback? Many horses and mules are raised in Kentucky. They are taken to the South, for sale."

Questions.—"What is the color of his hair and eyes? What is the color of a crow? What did I hold in my hand? By what did they hold the horse? For what are sheep useful? What does a cat catch? What is useful to the Arabians? How does a little girl treat her cat? How does that horse walk? What does the horse do for us? How must we treat him? Where are many horses and mules raised? Where are they taken for sale?"

On the Illustrative Examples, I have the following remarks to make, to which I ask special attention :

1. They *precede* the lesson illustrated. The value of this arrangement will be seen at once. The pupil is thus prepared to understand the lesson, without much difficulty. Every difficulty is removed by the examples.

2. The examples, as a general thing, are graduated in their length, language, and ideas ; the first being shorter and simpler—the last longer, and the language and ideas more elevated. Some of these may be thought, at the first glance, to be above and beyond the progress the pupil has made.

This would be true if they were isolated sentences ; but introduced by, and connected with, the easier examples before, the steps will, I think, be found so gradual, as to be in most instances, easy enough. This is one great advantage arising from a number of examples on the same word, or of similar construction, that it permits more elevated language and ideas to be earlier taught than would otherwise be practicable.

The lessons or descriptions would, also, often be too hard, considered as isolated, were they not preceded and introduced by the illustrative examples. But for this precedence it would be impossible, so early to introduce connected composition. The examples bring in many forms of grammatical construction, in a gradual manner, and miscellaneous—the same construction being not unfrequently repeated. This is better, and more in accordance with the way in which speaking children learn the forms, constructions, idioms and words of language, than any attempt at teaching them by a more formal method would be.

Lesson 77 is a description of the *Sheep*, with illustrative examples before, and questions after, which I will omit :

“ THE SHEEP.”

“ The sheep is a quiet and gentle animal. She bears wool. Wool is spun and made into cloth. Cloth is made into clothes, which we wear. In winter we wear woollen clothes. The flesh of the sheep is good food. It is called mutton. Are you fond of mutton? That sheep has a little lamb—it is lying down resting. It has been playing and is tired. Poor little lamb ! How innocent and pretty it is !”

The words and forms illustrated in the preceding examples are “ animal,” “ bear,” “ is made into,” “ which,” “ wear,” “ is called,” the present tense, the perfect tense, “ how.”

The next lesson is a description of the *Hog* :

"THE HOG."

"The hog is a dirty and lazy animal. He loves to wallow in the mire. He roots in the ground with his snout. The hog is fattened with corn. His meat is salted and smoked, and is then called bacon. It is excellent food. Are you fond of ham? A great many hogs are raised in the United States. A great many are raised in Kentucky. They are taken to the South and sold. In the South they do not raise many hogs."

The preceding illustrations are on the words, "with," "and" connecting two passive verbs, "a great many," and "raise."

Lesson 79 is a description of the *Cat*:

"THE CAT."

"The cat has a soft, smooth skin. She lives in the house with us. What is she useful for? To catch rats and mice. She watches at their holes, and when they come out she jumps upon them. A kitten is pretty and playful. Mary loves to play with a kitten. Old tom-cat will scratch your hands. Do not play with him. Sometimes he catches little birds, and eats them."

The illustrated words are, "useful," "for," "at," "when," "them," "do not," and "sometimes."

Lesson 80 is a description of the *Goat*:

"THE GOAT."

"Did you ever see a goat? He has a long beard like a man. He can climb over stiles and fences, and is very active. I saw two goats drawing a boy in a little wagon. Another boy was driving them. Sometimes goat's flesh is eaten, but it is not as good as mutton. Did you ever eat the meat of a goat? It is not much eaten in the United States. ABRAHAM, ISAAC, and JACOB, had many goats as well as sheep."

The words illustrated, are "like," the present participle, "another," "as — as," and "as well as."

Lesson 81 is a description of the *Dog* :

"THE DOG."

"Is the dog a useful animal? Yes, he watches and guards our houses at night. He drives away thieves. Some dogs are fierce and will bite severely. A boy hunts rabbits with a dog. The dog chases a rabbit into a hole. The boy puts his arm into the hole, and catches it. A hunter chases deer with hounds. A sportsman hunts partridges with a pointer. A Newfoundland dog will swim into the water after a drowning person, and bring him out. A terrier catches rats."

The preceding illustrations are of the words, "at night," "severely," "with," "put," "point," and "after."

Lesson 82 is a description of the *Deer* :

"THE DEER"

"The deer is a wild animal, and lives in the woods. Did you ever see one? The male deer has long, branching horns, and runs very fast. Hunters catch deer with dogs, and kill them with guns. Once there were a great many in —, now they are scarce. Their meat is called venison. It is very nice. The female is called a doe, and the young deer a fawn. A fawn is spotted and beautiful. In England, gentlemen keep deer in parks. They can jump over a very high fence."

The illustrative examples are the words, "and" connecting two verbs, "once," "scarce," and "keep."

Lesson 83 is a description of the *Peacock* :

"THE PEACOCK."

"What a beautiful fowl! He has a long neck, and a long, splendid tail. But his voice is harsh and unpleasant. The male is more beautiful than the female. A fly-brush is made of the feathers of his tail. The pea-fowl is sometimes eaten for food—I never ate of one. Have you? The peacock

roosts in the branches of a high tree, and in the morning he flies down. Not many persons raise them."

The illustrated words and forms are, "what," "have," "but," "unpleasant," the comparative degree, the passive verb, and "not many."

Lesson 84 is a description of the *Turkey*:

"THE TURKEY."

"See how the turkey gobbler struts! He has a long beard hanging from his breast. He struts like a peacock, and is almost as proud. Turkeys are of different colors: some are wholly black, some are yellow, and some are white and black. The gobbler is larger than the hen. We buy turkeys to eat in the winter. They are good food. What part of the turkey do you like best—the breast, leg, or wing? The turkey is a native of America. Did you ever see a wild turkey?"

The words and forms illustrated are, "see how," "like," "almost," "as," "color," "wholly," the comparative degree, and pronouns.

Lesson 85 is a description of the *Duck*:

"THE DUCK."

"What fowl is that which is paddling along in the water? It is a duck. See how it swims. Its head is a dark green. Its feet are its oars. It loves to swim, and to dive. Sometimes it dives with its head and body under water, and its feet out. Young ducklings, as soon as they are hatched, run to the water, and can swim. Ducks wash themselves clean in the water. They are good food. The Poland duck is larger than the puddle duck. The male is called a drake. He is prettier than the female. The duck has a long, broad bill, with which it crops grass, and seeks for its food in the water."

The illustrative examples preceding are, "which,"

"along," "sometimes," "with," "as soon as," "myself," "himself," &c., the comparative degree, and "with which."

We have now passed over eleven descriptions of single objects. Here I would pause and review these eleven lessons or descriptions, omitting the illustrative examples and the questions; which may be done in a short time. I would then give the class some animal to describe, themselves. The successive descriptions thus taught, being a good deal similar in manner, will have much the same effect upon their minds in aiding to connected composition, that the model sentences on single words have in composing a similar sentence. So in the succeeding lessons, I would pause and review the lessons frequently, without the examples and questions, and require an original composition in imitation. After still further progress, it would perhaps be best to require effort at original composition on every lesson or description, as well as on every single word illustrated. By pursuing this course, it may be expected that, at the close of the book, at least the better members of the class will be able to write, not only examples on single words, and to ask and answer familiar questions, but also to write with tolerable accuracy connected composition in little descriptions, stories, and simple letters. This, I think, will more plainly appear as I proceed.

The caption of lesson 86 is:

"THREE BOYS DRIVING A HOOP."

"Here are three boys driving a hoop. Do you want to know their names? Robert holds the hoop in one hand, and is about to strike it. William is talking to little Tommy. Robert and William have caps on their heads. Tommy seems to have on a hat. It is a warm, spring morning, and the boys have gone out to play. Did you ever drive a hoop? It is very pretty play. Little boys drive hoops—little girls do not."

The illustrative examples are, on the present participle, "hold," "about," the perfect tense, and "seem."

LESSON 87.—"A BOY IN BED."

"Do you see that lazy boy in bed? The sun is up, but he is not up—he loves to sleep. He does not know his lesson: he does not love to learn nor to work—he loves to sleep. Little boys ought to rise with the sun, and run about in the fresh, morning air. They will have red cheeks and good health. But boys who lie in bed late, will have pale cheeks and bad health. Do you rise early? The birds rise early, and sing sweetly in the morning. Lazy boys will be lazy men, and lazy men will be poor."

An illustrative picture is, of course, to stand at the head of this lesson. The illustrative sentences are, on the infinitive mood, "did," "nor," "ought," "about," "who," and adverbs.

LESSON 88.—"THREE BOYS CLIMBING A LADDER, IN A TREE."

"Here are three boys, James, Charles, and George, climbing a ladder, in a tree. James is in the tree, holding his hat in his hand—Charles is partly up the ladder, and George is on the first round. What are they doing? Perhaps they are gathering apples, but I see no apples on the tree. I see a spade leaning against the tree. I do not know what they are doing. Perhaps they are only playing. Men climb upon a house with a ladder. They can climb it fast."

The illustrations are, on the present participle again, "partly," "perhaps," "lean," "what," and "with."

LESSON 89.—"FANNY WATERING HER FLOWERS."

"Little Fanny is watering the flowers. She is a small girl to raise flowers. She loves her flowers, and waters them every day because it is dry. Flowers are pretty and sweet. There are many flowers in spring and summer. You must

not pull Fanny's flowers—she would cry. She visits them frequently every day. The rose is a sweet flower. In winter the flowers all die.”

The illustrative examples are, on the present tense, “because,” “would,” “visit,” and “frequently.” Fourteen questions follow this lesson. The preceding lessons have all, of course, been followed by questions.

LESSON 90.—“TWO LITTLE GIRLS DRAWING THEIR BROTHER IN A WAGON.”

“Here are two little girls, Ann and Mary, drawing their little brother in a wagon. Ann is pulling the wagon. She has a bonnet on her head. Mary has no bonnet. She is standing behind the wagon, talking to her brother. His name is Willy. He is much pleased. He has on no hat. His sisters love him, and love to please him. Brothers and sisters should love each other. Brothers should be kind to their sisters. When Willy and his sisters are grown, they must still love each other. God loves good children who love each other.”

The illustrated words are, “she,” “behind,” “please,” “each other,” and “who.” The questions following are fourteen and fifteen in number.

LESSON 91.—“A BAD BOY, A DOG, AND A CAT.”

“Here is a bad boy, setting a dog on a poor cat. But the cat has got on a wall, and the dog cannot catch her. That is a bad boy, to want to worry the poor cat with the dog. He is a cruel boy. The cat catches mice and rats, and is useful; but that bad boy would like to see the dog catch and worry her. But the cat can fight, and scratch, too. She will scratch the dog's nose and eyes. You must not make dogs and cats fight.”

The illustrations are, the present participle a third time, “has got on,” “useful,” “would,” and “too.” The questions on this lesson and the preceding examples are ten or eleven.

LESSON 92.—“A BOY, A TOP, AND A GIRL.”

“Joseph is whirling his top to amuse his little sister Sophy. How intently she looks at it! She is a pretty little girl, about three years old. She is holding a mug in her hand, and has on pantaletts. Joseph’s cap is lying on the ground by him. He is a good boy and loves his little sister, and loves to please her. All good boys are kind to their little sisters. When Sophy gets to be a young woman, she will make Joseph’s shirts for him. Then she can, also, make her own dresses. She will be a good and smart young lady.”

The preceding examples are, on “amuse,” “how,” “about,” “hold,” and “and” connecting two verbs, “gets to be,” “when,” and “and” connecting two adjectives. The questions are nineteen or twenty in number.

The subject of Lesson 93 is “*A Boy Chasing Butterflies*,”—with seven illustrated words preceding, and twenty questions following.

The subject of lesson 94 is, “*Billy Feeding his Hen*,”—with four words illustrated, and sixteen or seventeen questions.

Lesson 95—“*A Good Boy, a Dog, and a Cat*,”—with preceding examples on the present tense and the possessive case and three words, and a dozen questions.

Lesson 96—“*A Fox and a Hen*,”—two words illustrated, also the use of the adverb, and of the passive verb—nineteen questions.

Lesson 97—“*The Rising Sun*,”—eleven words illustrated, and fifteen or sixteen questions.

Lesson 98 is a “*Letter*,”—four words illustrated—on this and subsequent lessons, the pupil is required to write both the questions and answers, himself.

Lesson 99 is also a “*Letter*,”—with four words illustrated.

Lesson 100 is also a “*Letter*,”—with two words and the perfect tense illustrated.

Lesson 101—" *Two Boys Hopping*,"—seven words illustrated.

Lesson 102—" *David and Robert Running a Race*,"—five words illustrated.

Lesson 103—" *A Man Shooting a Fox*,"—three words illustrated.

Lesson 104—" *A Boy Turning a Top*,"—three words illustrated.

Lesson 105—" *Some Boys at Play*,"—five words illustrated.

Lesson 106—" *A Woman Milking a Cow*,"—two words illustrated.

Lesson 107—" *Making Hay*,"—present tense and three words illustrated.

Lesson 108—" *The New Doll*,"—two words illustrated.

Lesson 109—" *The Bird's Nest Robbed*,"—three words illustrated.

Lesson 110—" *Flowers and Bees*,"—two words illustrated.

Lesson 111—" *The Pea-Hen*,"—one word and the pluperfect tense illustrated.

Lesson 112—" *A Bird, a Cat, and a Dog*,"—one word illustrated.

Lesson 113—" *The Peacock*,"—three words illustrated.

Lesson 114—" *The Blind Boy*,"—two words illustrated.

Lesson 115—" *A Dog Barking at a Cat*,"—six words illustrated, and the present and perfect tenses.

Lesson 116—" *A Nest of Young Birds*,"—three words illustrated.

Lesson 117—" *The Bee-Hive*,"—five words illustrated.

Lesson 118—" *Some Sheep and Lambs*,"—five words illustrated.

Lesson 119—" *A Bird in a Tree*,"—five words illustrated.

Lesson 120—" *Rufus and Jane Rolling Hoops*,"—four words illustrated.

Lesson 121—" *Seth Jones and Ned Hall*,"—four words illustrated.

Lesson 122—" *Eve and her Lap-Dog*,"—two words, only, illustrated—the rest of the words of any difficulty having been previously illustrated.

Lesson 123—" *The Milk-Man*,"—only one word illustrated.

Lesson 124—" *Hal and his Cats*,"—five words illustrated.

Lesson 125 is a " *Letter*,"—three words illustrated.

Lesson 126—" *A Letter*,"—two words illustrated, with the perfect and present tenses again.

This is the last lesson with illustrative examples preceding. Then follow twenty-nine Model Lessons, nineteen being descriptions, and ten narratives. These are to be taught without illustrations, and the pupil is to be required to endeavor to compose a description or narrative in imitation of each. The words and constructions used are such as have, for the most part, been fully illustrated in the preceding lessons, so that no material difficulty can occur in teaching them. An effort has been made to write these lessons, as they succeed each other, somewhat alike in expression and construction, in order to carry out the idea and its effect before suggested, viz : that, as a series of single sentences of similar construction readily leads the Mute to be able to write an original sentence in imitation, so a series of lessons, descriptions, narratives or letters of a similar character, will as readily lead him to connected composition. Such an arrangement of lessons, whether of single sentences or connected composition, is strictly in accordance with the principles of the inductive philosophy.

The subjects of these Model Lessons are, " *The Rabbit*," " *The Squirrel*;" " *The Mouse*;" " *The Rat*;" " *The Hen*;" " *The Goose*;" " *The Owl*;" " *The Hawk*;" " *The Eagle*;" " *The Bear*;" " *The Lion*;" " *The Tiger*;" " *The Leopard*;"

"The Wolf;" "The Crow;" "The Buzzard;" "The Woodpecker;" "The Swallow," and "Fishes." "Two Boys Drowned;" "Little Nannie;" "The Boy in the Apple Tree;" "Two Little Boys, and two Indians;" "The Little Boy who could not Walk;" "A Boy who killed a Snake;" "A Woman who killed four Indians;" "A Boy who was kicked by a Horse;" "A Bad Deaf Mute Boy," and "An Industrious Deaf Mute Girl."

This course of lessons is concluded by a series of over four hundred miscellaneous questions, such as are used in ordinary conversation. It is intended that the pupil shall compose an original question and answer, in imitation of each one. In view of the thorough discipline a class will have been carried through, in asking and answering questions, it is believed that even the dullest pupil will be able to conduct a simple conversation in writing.

The whole would, it is supposed, form a 16 mo volume of from two hundred and fifty to three hundred pages. It is intended, however, to publish it in two volumes. The first, a small one for beginners, containing the lessons composed of single sentences, and perhaps a few of the lessons of connected composition.

The following are some of the advantages which, it is believed, this work presents :

1. It contains no tables of single words.
2. The illustrative examples preceding the lessons, which are, thereby, rendered easy.
3. The regular steps and gradations of the lessons.
4. The early introduction of connected composition, and the effect of successive lessons of similar character and construction in leading the pupil to connected composition.
5. The early introduction and great number of questions.
6. The general use of blanks.
7. The number of religious facts and ideas introduced.
8. The number of useful facts—geographical, historical, moral, &c.

Mr. EDWARD PEET—I move that this paper be incorporated in the Report of the Proceedings.

Dr. DUDLEY PEET—I would merely ask one question of the gentleman from Kentucky, as to whether Mr. JACOBS has written that book and taught with it for a year or so, or whether he has just completed it without giving it any trial.

Mr. CHEEK—We have never taught the manuscript which Mr. JACOBS has prepared for publication, but the plan on which the book is constructed is the plan upon which our classes have been taught for a number of years.

We have uniformly been in the habit of using Dr. PEET's *Course of Instruction*, Part I, and, occasionally, Part II, and Part III. But we do not confine ourselves to the examples which the book contains, nor, on the other hand, do we teach such as do not seem to be adapted for our purpose—thus we omit some examples and add others. Where a word or construction occurs which we think it desirable to teach, the instructor adds two or three sentences of his own, and then requires the pupil to write an original example, after these models, in accordance with the plan of the proposed work of Mr. JACOBS. Hence, it will be observed, that although we have not taught the identical manuscript which has been prepared by Mr. JACOBS, yet the plan has been fully tried, and fairly tested by us for a number of years past.

Mr. EDWARD PEET—Is this manuscript all in print?

Mr. CHEEK—No, sir. No part of it is as yet in print.

Mr. EDWARD PEET—There are some exceedingly good things, judging from the reading of this paper, in that book; and one is, the teaching of religious truth. Teachers can not too often impress religious truth upon the minds of their pupils. In reference to one of the advantages claimed for this work, it does not strike me that the use of blanks is a very great one. It is usually the case that a name is found in the class similar to the one which would be written.

James, John, Charles, would be found in the class, and to substitute a blank does not seem to me any improvement over the insertion of the name. Nevertheless, I am very glad that Dr. JACOBS has taken this step. It is impossible for one man to do everything. This book of lessons may be an advance upon what we have already. I hope soon to be able to judge of the book itself.

Mr. STONE—I would like to inquire whether Mr. JACOBS has decided to publish this work.

Mr. MACINTIRE—Yes, sir. I would like to state a fact which has come to my knowledge in reference to this work. Mr. JACOBS, after completing the work, had laid aside from his own earnings a fund to pay the expenses of this publication. He was so unfortunate as to lose the greater portion of that fund, and the delay of its publication up to this time has been the consequence of that misfortune. But I understand that now he is determined to publish it as soon as he is able to replace the necessary fund. The question was asked whether it would be published. I said "Yes." Am I right?

Mr. CHEEK—It will be put to press as soon as possible. What Mr. MACINTIRE says, is true: that our Institution was not in a condition to afford Mr. JACOBS any assistance in the publication. We were engaged in erecting buildings, and Mr. JACOBS designed to have published the book at his own private expense; but he could not, for the reason stated, and that occasioned a delay of nearly two years since the lessons were prepared. The Institution is now in a condition to afford some assistance—at least it is his purpose to get it out now, as soon as the letter-press can be got ready. It will not be issued this year, but will probably come out early next. It is all ready now, except putting it to press in the printing office.

Mr. GILLET—I do not rise to condemn the paper offered, nor do I rise to discuss its merits, particularly. But, sir, I

differ, to some extent, with the spirit of one of the worthy Secretaries, who, a moment ago, offered some remarks upon this question. I do not think that the course of instruction, that has been in use, is deficient in religious instruction. So far as that book is concerned, with reference to religious instruction, it answers the object for which it was designed. I do not think it was or should be intended to teach religious truths solely or principally. We have Bibles and Scripture Lessons for that purpose, and I think the instruction of the Deaf and Dumb has never yet been deficient in moral and religious truth. The Bible and Scripture Lessons that they have on Saturdays and Mondays are sufficient. And I think my observations can be confirmed by the observations of those around me. I think the members of this Convention will bear me out in saying, that the pupils of no school whatever, use more fully the instruction they get, of religious truth, and morality, than do our own. And I am glad that this is true. But while we are doing that which is right and good, let us be aware that we do it not at the expense of neglecting other matters highly important. I prize religious instruction highly. I would do the utmost in my power to bring my pupils to the deep, solemn, and sublime principles contained in the christian religion; and am happy to think we are successful in it. But I apprehend that some of our Institutions in the West have some difficulties that the Eastern ones, under close corporations, have not. We are supported, as all are well aware, from taxation, which is imposed upon the people in all the land; and if we make any of our taxes a tax for religious instruction, peculiarly, we will not be sustained in it by the people. We profess to maintain a neutral position on this subject. We would not discard religious instruction. Neither would we teach it to the exclusion of other subjects. I think the experience of the members of the Convention will show that, in imparting religious instruction to their pupils the teachers of the Deaf and Dumb have not been wanting.

Mr. EDWARD PEET—The idea that the worthy Principal has suggested, that I do not think that religious instruction is sufficiently taught in the books we have on this subject, is a mistaken one. I meant to say nothing at all in reference to these books. I have the highest opinion of them; but in speaking of Mr. JACOB's work I have nothing to say of those that are in use. We can gain valuable hints from teachers throughout the country. I am very glad that Mr. JACOBS has taken this course, and I hope that his book will enable us to make some advances in teaching the Deaf and Dumb.

Mr. JENKINS—I must say that I am rejoiced that Mr. JACOBS has undertaken the task of publishing a work on the primary instruction of the Deaf and Dumb. I have long regretted the fact, which I have found in the course of my instruction, that we needed a book for primary instruction, a little in advance of anything we have at present, especially in regard to a greater introduction of connected language. In listening to the reading of some of the examples presented, it struck me that some criticisms and objections might be made; for instance, the introduction of the article "*the*," so early in the course. I think that is one of the most difficult things to teach the Deaf and Dumb, and I would have it at a little later period in the course of instruction. But I do think that the introduction of a new pupil into connected language a little sooner than in the work that has been in use, (and by this I intend no disparagement to the author of that work,) would be better. I hope that work may lead to an improvement in the works that may be got up by different individuals for the primary instruction of the Deaf and Dumb. I have thought and expressed the idea to my companions here, that our primary books for the instruction of the Deaf and Dumb, so far as concerns the manner in which they are printed, do not come up, in their letter-press, to the style of printing in books issued for

common-school instruction. I have thought it a shame that, when we have such splendid Institutions for the Deaf and Dumb, more money could not be expended on a work of this class. I am forced to express this idea—that the Convention itself, if possible, should select a committee of the most able instructors to prepare a book in the primary course of instruction. I feel like helping Mr. JACOBS in this work; but, at the same time, I must confess that it would be very grateful to me if the Convention should hit upon some plan by which a primary work could be printed, embodying the experience of the most distinguished instructors, and also that it be printed in the best manner that can be done in the present advanced state of the art of printing.

Mr. CHEEK—The remarks of Mr. JENKINS just made remind me of one thing that I wish to state to the Convention: that is, it has been Mr. JACOB's purpose, throughout, to spare no expense in endeavoring to present as handsome a volume as possible, equal to the best that is prepared for the schools of the country—to have the cuts gotten up in the best style of engraving, and everything else about it in an attractive form.

The question on the motion was here put, and it was adopted.

Mr. STONE—I move that we now adjourn, after prayer, as usual.

Mr. EDWARD PEET—Permit me to offer a resolution previous to the adjournment. I am informed by the President of this Convention that he will be unable to be with us after this evening, and it would be well for him to leave us with a knowledge of the sentiments we actually entertain toward him. I would, therefore, offer the following resolution:

Resolved, That the Convention express our thanks to the Rev. J. M. STURTEVANT, D. D., for the dignified manner in which he has presided

over the deliberations of this body, and desire to convey to him our high appreciation of his labors in behalf of the great cause of *Education*.

Dr. PEET—I move the adoption of this resolution.

Mr. TURNER—I second it; and it is gratifying to me, and to all the Convention, that one so educated himself, and so long engaged in the instruction of youth, though in a different department from us, should so fully enter into our views and sentiments on this great subject of deaf mute instruction, and appreciate the topics which have come before us at this time. It has been exceedingly gratifying to me and the Convention, and I join with them in expressing our thanks to him for the dignified manner in which he has presided over this Convention.

Dr. PEET—I wish the Vice President to put the question.

The question on the adoption of the resolution was put by the Vice President, Mr. TURNER, and adopted.

Dr. STURTEVANT—It was a matter of great surprise to me, to be called upon to occupy this place; but the discharge of the duty has been very delightful. I am thankful to my Heavenly Father for this opportunity of spending two days in earnest sympathy with so large an assemblage of those engaged in the instruction of the Deaf and Dumb, in this country. I always sympathized with them, and thought I knew something of them; but I now know them much better; and it has afforded me great satisfaction to see that the sacred cause of Deaf and Dumb instruction in the United States, is in the hands of a body of men who are pursuing it with the analytic power of the philosopher, and with the philanthropy of the christian. I do not know why that should not be so. I have no expectation, gentlemen, that any great department of education in this country, will ever be brought forward to its proper position, except under the influence of religious motives. It is religion—it is the spirit of christian love, alone, as I take it, which will prompt

men to labor diligently, and earnestly, and through a long life, in the work of elevating human nature, and, if I may so speak, awakening the spiritual powers of the human soul. I, therefore, expect to find that those who earnestly are engaged in any department of teaching, are religious men, and I should expect it prominently of those, who are engaged in such a work as you are.

I wish, also, to call your attention to a topic which is, to my mind, of especial interest in reference to this subject. It is the liberality manifested in these new States of the West towards this cause, in its early history. I do not believe there is any want of the people of this State which can be laid before any Legislature, either at the present time, or at any future time, which is more likely to be readily appreciated and liberally responded to than the interests of this unfortunate class. In general, the application of the doctrines of christian philanthropy to the various classes of the unfortunate throughout the country, has been prompt and liberal. We are not only permitted to see the great physical changes which mark the progress of a new-born nation, destined to subject this great valley to the hand of culture, and render it the garden of the world, but also, in this region so late the home of the savage, we are permitted to see liberal provisions for the application of the remedy which the gospel of JESUS CHRIST affords to the sorrows and wants of the unfortunate.

I feel that this is a feature in the Legislation of the West, which ought to attract the attention of the whole country. We may not always be wise, we may not always adopt the best plans, we may make many and great mistakes. Gentlemen, we cannot avoid doing it: it is inevitable that we must do so: but our friends should look at the intention; if the intention is right, they should render us their sympathy in all our endeavors to cover these vast, fertile plains, not only with waving harvests, but, also, with an enlightened,

cultivated, and christian population, and to extend this culture to the most unfortunate and suffering classes. Gentlemen, as an educator, I give you my right hand—the right hand of fellowship ; and with it goes the right hand of fellowship of all those engaged in a similar department, in any spirit worthy at all of the work in which they are engaged. It is one common work of love to the millions for whom the SAVIOR died—placing them beneath the calm sunbeams of the gospel of JESUS CHRIST, and filling the land—filling the world—with the knowledge of GOD. I shall bid this Convention farewell, with a joyful and yet with a sorrowing heart—sorrowing, because I can hope but seldom to see your faces in the flesh.

The Convention then adjourned until nine o'clock next morning, and the exercises of the day were closed by a prayer, from Mr. FAY, in the sign-language.

THIRD DAY.

Friday, August, 13, 1858.

The Convention assembled at 9 A. M., pursuant to adjournment, Mr. TURNER, first Vice President, in the Chair.

Mr. MACINTIRE gave an exposition, in sign-language, of a text of scripture :

"For, as by one man's disobedience, many were made sinners, so by the obedience of one, many were made righteous."

Mr. KERR followed in a prayer, also in the sign-language.

The Secretary's minutes of the preceding meetings, were read, amended, and approved.

On motion of Mr. STONE, the Committee on Arbitrary Signs, appointed yesterday, were called in for a report.

Mr. TURNER—I will address myself to the Secretary, in making the report. We were requested to have six or more signs selected, to be reported. We have selected to the number of twelve, I believe. They are the words, "*time*," "*weight*," "*size*," "*color*," "*metal*," "*circumstance*," "*character*," "*animal*," "*Congress*," "*Legislature*," "*director*," "*Cabinet*." Those are the words that have been selected. If Mr. STONE will take the Chair, as he is the next Vice President here, I will make this report further.

Mr. STONE assumes the Chair.

Mr. TURNER (continuing,)—The committee, upon consultation, report the following as the signs for these words, "*time*," "*weight*," "*size*," &c. In selecting these signs,

we took, perhaps, not purely arbitrary signs, but conventional ones, significant of the root, or element, or sense of the idea; but we did not care particularly about that, for whether you call them arbitrary, or conventional, they are short and convenient to stand for the word, when properly explained and analyzed. Now this is the sign for *time*: (Place the left arm in front, raised from the elbow, in a perpendicular position, the thumb of the open hand toward the face; then pass the thumb and fore-finger of the right hand, the other fingers being shut, quickly once across the open palm of the left hand—this motion being forward and downward from the elbow.)

Mr. PORTER—Is that meant to be confined to time, considered as duration continuing, or also to be applied to a point of time, as a day, week, year?

Mr. TURNER—You can fix it at a particular point. It is the sign for *time* in general. But I believe it is not proper to have discussion, while making a report.

Weight.—We propose for this word, the following sign: (Extend the left arm horizontally, the elbow being by the side and the palm of the open hand upward, give this hand a balancing motion upward and downward; then bring the forefinger of the right hand quickly down to a level with the left hand and about a foot to the right of it.)

The next is *size*: (Place the hands horizontally in front with the insides facing each other about a foot apart, and then opening them quickly each about four inches further; the elbows and arms above being by the sides of the body.)

The next is *color*: (Put two fingers of the right hand into the palm of the other hand and bring it up quickly before the eyes.)

The next is *metal*. The sign adopted is thus described: (Extend the left arm from the elbow horizontally forward with the palm downward and the thumb bent under it. Let the fingers be widely separated; then give them a sliding blow with the right fist.)

The committee proposed signs for the words *circumstance* and *character*; but, as the Convention afterwards rejected them, it is unnecessary to give a description of them.

The next is the word *animal*. The sign indicates a breathing body. It has been in use in several of our Institutions, and I do not know but in all, but we thought best for uniformity sake to bring it up: (Take a deep inspiration and as the breath goes out, place the hands with the ends of the fingers towards each other on the sides.)

The word *Congress* is the next: (This is a union of of the signs for *States* and a *collection of persons*.)

Legislature: The sign for *Governor* and a *collection of persons*. The sign for *Governor* is, marking out with the forefinger of the right hand the cockade on the side of the head. This sign originated in Connecticut where the Governor during the session of the Legislature still wears a black cockade on the right side of his hat.)

Cabinet: (A union of the signs for *President* and a *collection of persons*.)

Mr. TURNER then went over the signs for these various words again.

Mr. FAY--If the report be adopted, I hope the matter will not be discussed: for if it is discussed, every member will have an opinion on each one of these signs, and it will take all day to get through with them, and be no improvement after all. One after another will have a little change to propose, and we shall spend the whole forenoon and gain nothing. I think these signs are as perfect for the objects designed, as they can be made. I think we had better dispose of them in the same way that a certain clergyman got through the first chapter of MATTHEW, on a Sunday morning: "ABRAHAM begat ISAAC; and ISAAC begat JACOB; and so they went on begetting one another, to the end of the chapter." [Laughter.]

Mr. PORTER—There may be some on which we will agree, and some we will object to. In regard to the discussion—I do not know how to shorten it, though it may be suspended. We might vote upon them without discussion.

Mr. STONE—I understand the committee only to recommend. I hope the report will be adopted. If we discuss all these signs there may be as many different opinions as there are persons here. I move that the report of the committee be accepted.

Dr. PEET—It is accepted, already. The question is, for adoption. I supposed these dozen illustrations were to be presented at a future Convention, as we cannot all be agreed upon the nature of these signs, and as these are only recommended by the committee. I should hesitate about adopting the report of the committee; for then it goes out, under the authority of the Convention, that these signs are adopted and to be used in all our Institutions. I would prefer to let every delegate adopt them or not, as he pleased, waiting for the final report. I, therefore, move that the report of the committee be laid upon the table.

Mr. PORTER—I approve of that, that we may find out by trial the suitableness, or otherwise, of these signs, and at the next Convention vote upon them.

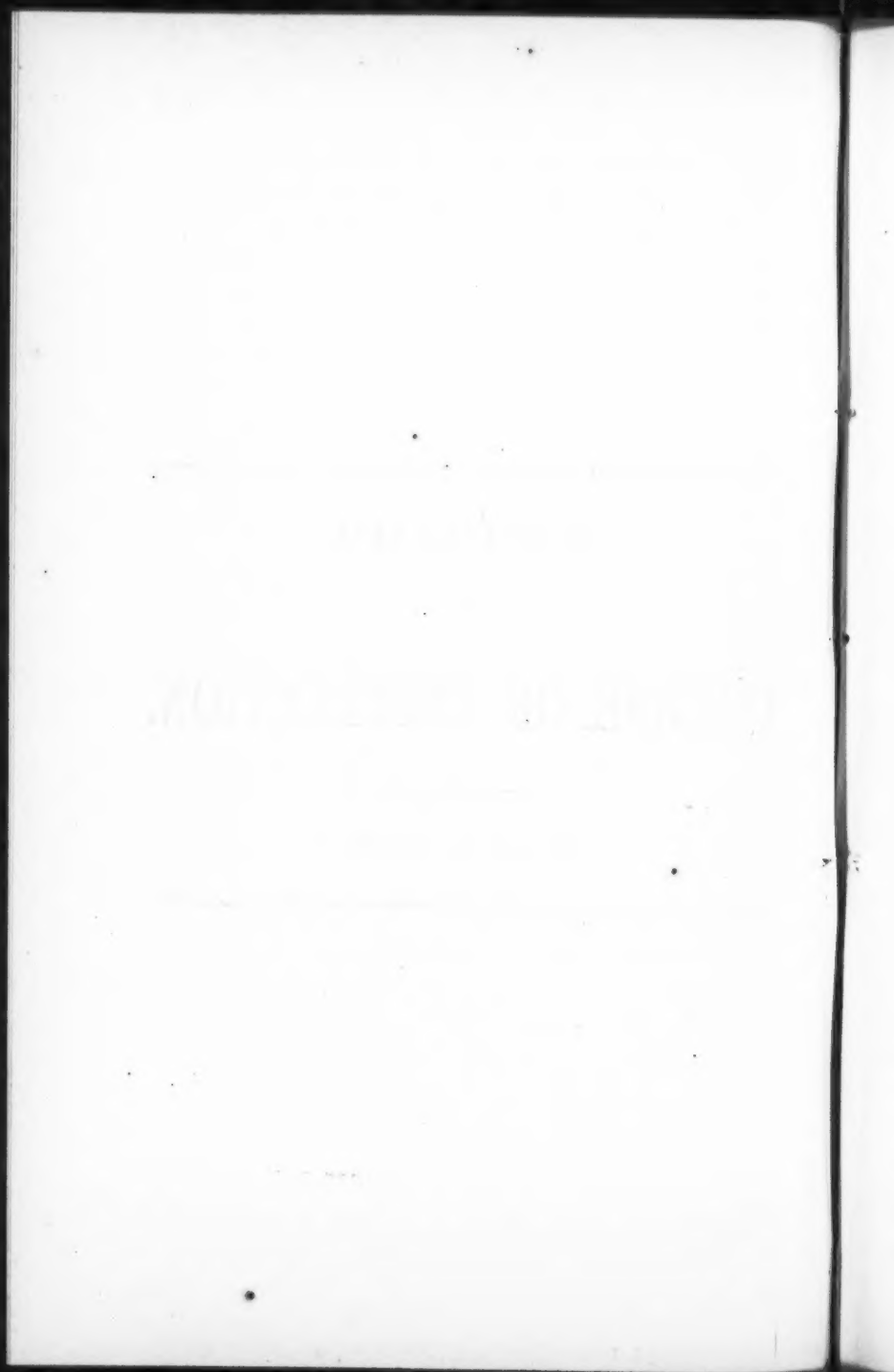
The report was laid on the table.

Mr. STONE called for the report of the Committee appointed to take into consideration the best course of Instruction for the Deaf and Dumb.

Mr. PORTER, chairman of the committee, here submitted the following Report.

REPORT
ON
COURSE OF INSTRUCTION.

BY SAMUEL PORTER.



REPORT ON COURSE OF INSTRUCTION.

BY SAMUEL PORTER.

The Committee appointed by the Fourth Convention "to take into consideration the best course of Instruction for the Deaf and Dumb" and other matters would respectfully present the following as their Report.

The Committee have undertaken only the main topic, first named in the resolution under which they were appointed; and they regret that circumstances have not allowed them more time to a subject of so great importance; so that they can do no more than to indicate briefly the views which they have been led to adopt as the result of their past experience and of such reflection as they have given to the subject from time to time.

The design of the resolution, they understand to be, not that they should bring into consideration the merits of the general system of instruction adopted in our Institutions, but simply that they should inquire how this system may best be carried out; and particularly, what set of lessons and course of exercises will best serve to this end. It is taken for granted,—at least it will be so by your Committee,—that there should be a set of printed lessons, to the extent of one or more volumes, to be put into the hands of the pupils for them to study, and to be made, so far as employed, the main basis of their instruction. Your Committee shall

by no means take it upon them to recommend any particular work, which has been, or is to be produced. We have one ably prepared, which has been used with success, and for which we cannot too warmly thank the justly distinguished author. We have another announced as ready for publication, prepared by an instructor of no less experience, and described as differing in some important respects from the one just referred to. And, in still another quarter, it is understood that some progress has been made in a similar undertaking, by one entitled to similar respect from his standing and experience in the profession. In the opinion of your Committee, suitable encouragement and a fair trial should be given to every such effort by a competent hand, and presenting new features, the value of which can be decisively adjudged only after a full and thorough experiment in actual use.

The great end to which the efforts of the instructor of the deaf and dumb are to be directed, is to give the pupil a knowledge of written language. This end involves of course the development and culture of the intellectual faculties; and to make the former the chief aim, does not preclude efforts directed especially to the latter. This representation is also not intended by any means to disparage the value of moral and religious instruction; which ought to go hand in hand with all the other. Arithmetic, geography and history, while they are of practical use, and their study essential to the enlargement and proper cultivation of the mind, may and should, each of them, be so pursued as to subserve as far as possible the great end which we have indicated.

A knowledge of language involves, of course, the ability to comprehend and the ability to use it; which are however quite distinct acquisitions, though mutually aiding one the other. But, in the limited time ordinarily allowed for the education of our pupils, we must fall far short of rendering

either of these acquisitions complete. It is, therefore, important that the pupil should, if possible, be made capable of carrying them on further by himself. He should not only be taught to understand and to use certain forms of language, but should be taught by such a method as will best qualify him to extend and perfect his knowledge of language, when he shall eventually be deprived of the aid of the teacher.

There are some principles in respect to the instruction of the Deaf and Dumb in language, which have been formerly disputed or contravened in practice, but which, at this day, and by all American instructors, are accepted without disagreement. None of us now would think of teaching, as once was done, an extensive vocabulary of words of various classes, before proceeding to phrases and sentences; the plan at present universally adopted being, to teach first a few simple words and then to employ these in the simpler forms of construction. Neither would any of us follow what has been advocated as the method of nature, that is, a course absolutely irregular and hap-hazard, or as much so, at least, as the way in which hearing children acquire language; but all of us would proceed by some kind of regular progression from the easy to the more difficult; though as to precisely how this progression shall be conducted, there may be considerable difference of opinion.

It will be also universally admitted, no doubt, that there is need of printed lessons, of some sort and to some extent, prepared expressly for the deaf and dumb, and to be put into the hands of the pupil; and that these lessons should be accompanied with suitable pictorial illustrations.

There are points, however, of fundamental importance, in regard to which there is a greater or less diversity of opinion. There are those who advocate, from the beginning to the end of the course, the strictly grammatical method, that is, the teaching of words as formally divided

into classes, according to grammatical distinctions, together with the formal enunciation of the principles, or laws of construction, according to which words of one class are combined with those of another. There are, or may be, others who would follow the grammatical method in a different and less formal way. They would pursue a regular and systematic course, founded on the grammatical distinctions and relations of words, and thus would make the pupil practically understand and apply these distinctions and relations, without having them formally announced and stated. The lessons, in this case, are arranged very much, or nearly, as when the strictly grammatical method, first named, is adopted; that is, one class of words is taught at one time, and language involving one principle of construction is made familiar before another is introduced, and a regular order of steps from one thing to another is observed, and this order is more or less thoroughly grammatical.

It may here be observed, that to attempt to carry out an absolutely thorough grammatical order, in the learning or the teaching of a language, is preposterous, and the thing utterly impracticable. To do it, would require, for example, that either the verb should be taught before the preposition, or the preposition before the verb; that is, one part of speech should be taught before another is taken up. But it is obvious that the preposition cannot be taught fully without the verb; neither can the verb without the preposition. The preposition cannot be taught as a simple accessory to the verb, because it is accessory as well to the adjective and to the noun. In teaching grammar to one who already understands the language, a strictly scientific order can be observed with advantage; but not so in teaching the language itself.

It is obvious also, that in pursuing the grammatical method, nothing more can be attempted in the first instance, than to give barely an outline comprising the leading fea-

tures of the language. Yet as to how full this first outline should be, there is room for difference; and there may be a further diversity in respect to the way of proceeding in the filling up of this outline, that is, whether to go over the grammatical course repeatedly, making it each time more nearly complete than before, or to proceed with less regularity.

There are those who would follow another course, based not simply upon the objective order which subsists in language itself, but rather upon a consideration and a study of the operations of the mind, in the acquisition of language. They would thus proceed without exclusive reference to grammatical distinctions, and by a method which may be distinguished from the grammatical, by calling it the natural method. The pupil being taught at the outset a small number of isolated words, is then introduced to simple phrases and sentences, and passes on by degrees to such as are more difficult. It is not required, as on the other method, that the lessons be arranged so as first to illustrate one grammatical principle thoroughly, and then take up a second and illustrate that by another set of examples, and so on; nor is it deemed best to attempt anything like the thorough elucidation of one class of words before proceeding to another; but in these respects things come somewhat irregularly. The aim is, to have each sentence and phrase regarded as an individual whole, and as designed for a practical purpose in communication, rather than as a thing to be constructed mechanically or by art, and to associate the sentence as a whole with its idea, instead of analyzing and cutting it up into parts,—thus to teach more by rote and less by rule, more by imitation and with less of the reflective process. Each word and each modification is taught by itself without reference to other words of its class or modification, and is made, so to speak, to stand on its own feet, instead of leaning on them. Its connections with other words are taught

in the same way, that is, by actually using the word in enough of these connections to make the pupil familiar with its various uses and applications, and not by trusting at all to the fact that the pupil has been taught to use other words of the class (other prepositions, for example) in similar connections.

It is true indeed that all language, beyond proper names, involves some exercise of the faculty of generalization; and one cannot proceed far in language without some practical knowledge of general principles of construction; and so far as generalization and analysis come naturally and of themselves, so far it is well of course that they should. But to give them the lead, is viewed, by the advocates of this method, as reversing the order of nature. To make language an acquisition the most available for all the purposes of language, as well as to acquire it the most rapidly, it should be learned, they would say, chiefly by imitation or as an exercise of memory. To give prominence to the reflective process is an interference. To strain the generalizing faculty too hard and depend upon it too much is a positive obstruction. There are many, indeed, in whom this faculty is so feeble as wholly to break down under the task imposed upon it by the grammatical method, and thus they fail of making hardly any valuable acquisition in language at all.

In carrying out either the grammatical or the natural method, there are two different courses which may be pursued. We may, adopting the natural method, either on the one hand, illustrate each word and phrase by a group of isolated examples, when the word or phrase is one which can be illustrated in this way, or, on the other hand, we may as fast as possible and convenient, introduce short narratives, or dialogues, or letters, or little pieces of simple composition of any sort, having each some bond of connection as a whole, and of course pass on in due time, from these to others

more difficult. These may be so constructed, that the same word or phrase shall occur repeatedly in a single lesson; and in the whole series or lessons, each word or phrase may be repeated with such frequency, as shall be requisite to impress it upon the memory, and to make it clearly understood and well familiarized to the mind. Or, these two courses can be combined; that is, the new words and phrases which occur in a lesson of connected composition, may be further illustrated by groups of isolated examples. There seems to be no reason, on the natural method, why lessons of connected composition should not be introduced at an early period; and indeed, the spirit of the method seems to require that they should be to a considerable extent. The grammatical method, also, is not under the necessity of confining itself to isolated examples; but may employ lessons of connected composition, so constructed that the same class of words and in the same relations shall recur, either constantly, or so frequently as to serve the purpose of illustration as well as separate examples. Indeed, there are many advantages in having the same word or phrase recur at intervals, rather than in a continuous succession of examples.

There is a question also as to how early and to what extent definitions or explanations of words by means of other words, should be employed, instead of depending wholly upon signs as the medium of explanation. The question is important in relation to the subject of this Report; for it is desirable that such definitions, so far as they can be employed to advantage, should be in the hands of the pupil in a printed form.

The duty imposed upon your Committee, of pointing out what method or what combination of methods and processes, is in their judgement to be preferred, presents a task which they approach with no small degree of diffidence.

In acquiring a language, there are three things to be learned:—*first*, the form of each word and those of its mod-

ifications ; *second*, the connections it may have with other words ; *third*, its meaning, as an isolated word, when it has any thus, and at all events, its meaning as connected with various other words and in different ways of connection. In regard to the connection of words with each other, it is not enough to know the rules which apply to them as classes, as for instance, that a preposition may follow an adjective, or a verb, or noun, but we must know what preposition may follow what adjective, verb, or noun, and what is their meaning as so connected. For example, *full of*, (not *with*,) *fond of*, *affectionate toward*, *look at*, *look for*, *look after*, *an enemy of*, *a rebel against*. The learning of individual phrases, in short, is a large part of the work of acquiring a language.

As to the best course to be pursued, we shall only attempt to lay down a few general principles.

First. But one thing should be taught at a time ; whether word, or phrase, or principle, or whatever it be, teach, so far as possible, but one thing at one time. It is true indeed, that the form of a word, or phrase, and the meaning of the same, should be taught simultaneously ; but with this explanation, we repeat, that but one new thing should be presented at once, so far as possible,—but one new thing in a sentence, and but few in a lesson, the number differing of course as the pupil is more or less advanced. On the same principle, we should not attempt to give at once all the significations of a word, unless it be necessary in order to make more clear the particular meaning in the case in hand.

Second. Avoid perplexing and confusing the pupil by teaching too nearly together things which are only slightly distinguished, and so closely similar, whether in form or meaning, as to be liable to be confounded with each other.

Third. When a new thing has been once taught, the same should recur in subsequent lessons, with sufficient frequency and at suitable intervals, so as to render it familiar and make it a permanent acquisition.

Fourth. Engraft the new upon the old. If you teach a new phrase, it will be better to have the words of which it is composed, well known beforehand as separate words. If you teach a sentence involving a new mode of construction, use words, if possible, already familiar; and in teaching new words, the more familiar are both the other words and the manner of combination, the better will it be. In teaching language, the new wine *should* be put into old bottles.

Take some single sentence of the simplest form, presenting only the bare bones of a sentence; or take a longer composition made up of such sentences. Take this as a skeleton, which, having been thoroughly learned, shall subsequently and from time to time by degrees, be filled up, clothed upon, expanded, and have added to it new limbs and members. Give it also in these various stages, under different modifications of its principal parts.

In general, make up the complex in various ways, out of what has been previously rendered familiar.

In carrying out this rule, the following of a proper order, so that what has been previously learned shall serve as a basis for what is subsequently taught, will necessarily to some extent fall in with the grammatical method, as respects the arrangement of the exercises.

Fifth. The prominent aim of the teacher's efforts, and of the lessons which he uses, should be to make the pupil familiar with each word by its actual use, rather than to make him learn language by the application of general principles, or at any rate, by means of their formal inculcation. If some place may be allowed the latter, yet the leading place should in every case be given to the former. Each word should thus be made familiar in its different senses and shades of signification; the pupil should be accustomed to its use in connection with various other words, and of course in all the different modes of connection; he should in this way be taught each modification of the word, (if a verb, for

instance,) instead of trusting to his knowledge of the way in which words of that particular class are modified ; in the same way the varieties of collocation, (of an adverb, for example,) should be made familiar. It is true, as we have before observed, that little progress can be made in language, without generalization to some extent. But language cannot in any case be taught to advantage, by pushing the operation to such extent as to require an effort on the part of the generalizing faculty, and beyond the limit, up to which it works spontaneously and naturally. Least of all can this be done, when we have untrained, immature and infantile minds to deal with. In what we here lay down, we would follow the leading characteristic of that which we have before described as the natural, in distinction from the grammatical method. So far, however, as the pupil may be able to bear it, principles should be taught, from time to time, by way of *resume*, making use of the particulars which have been previously learned. The words which have been taught may thus be classified, or synoptically arranged, and the laws of construction which have been employed may be pointed out. We would thus have grammatical generalizations follow, instead of taking the lead ; which is obviously the natural order of things.

It follows as a corollary, that the language taught should, as far as possible, be so taught, that it shall appear to the pupil and be realized by him as actually employed, or supposed to be employed, for some purpose, which he fully understands, and not as a mechanical exercise, not as a thing constructed after a model or by a rule, or for the illustration of a principle.

Sixth. The rule we will now lay down, is closely related to the one just stated. As the greater part of the language we use in actual life, consists not of single sentences, but of a series of sentences connected together and mutually related, none of which can be fully understood except in its

connection with the others, we would as early as practicable, introduce connected composition,—short narratives; dialogues on any trivial, every-day matter; letters; bits of advice; or little talks, such as are to be found in Mrs. BARBAULD's *Lessons for Children*, but prepared especially for our purpose.

We would use as early as possible pieces of connected composition, not only because there is so much of even the simplest language that can be understood at all, only as thus connected, but for another very important reason. We refer to the greater interest they will awaken in the mind of the pupil. So obvious is this, that we need not enlarge upon it.

Such connected compositions are also most useful as a bond of connection for retaining the knowledge that may be acquired. Around some simple story which interests the imagination of the child, there will thus be grouped a large amount of learned lore, or what to the child is such. The things which differ and are distinguished, will thus be held together and sharply contrasted, and both the form and the meaning be retained firmly in the mind. The various questions, under different forms, that may be employed upon this little story, will be far better understood, and more securely fastened in the memory, and be a more available mental furniture, than if these same forms of question were taught in a disconnected shape.

We are fully persuaded that it is possible so to construct a set of lessons of this description, as to carry out the grammatical method to as great an extent as it is at all desirable that this method should be followed. We think that a grammatical principle may be taught to better advantage, by introducing it occasionally and with sufficient frequency in such exercises as these, rather than by grouping together a number of detached examples for the purpose of illustrating it. The principle would thus develop itself to

the pupil, under the guidance of the teacher, in a manner somewhat gradual, and thus easy and natural; also with a greater interest on the part of the pupil, and in a way more likely to call his own judgment into exercise. Lessons so constructed would combine the advantages of the natural and the grammatical methods. It would then be left to the discretion of each teacher to determine for himself, what prominence he will give to the grammatical way; and to adapt himself in this respect to the capacity of his pupils. We would have the lessons so constructed as to be no bar to the progress of a pupil who can learn merely by rote.

If the lessons were adapted as a whole to the application of the grammatical method in this manner, we would yet have introduced now and then an idiom, or a phrase not referable to any principle by the lessons at that stage of progress; for the purpose of giving the pupil the idea that the language is full of combinations which are to be learned only as idiomatic expressions, and so to render his use of language more idiomatic, than is apt to be the case with the deaf and dumb.

It may be quite proper for the teacher to enlarge upon the printed lesson, by bringing together some detached sentences for the sake of further illustrating words or phrases employed in the lesson, or principles involved in it, and by requiring the pupil also to compose others of the same sort; while the printed lessons themselves, which are all to be committed to memory, (at least in the earlier stages of the course,) and to form the basis or nucleus of the pupil's acquisitions in language, should consist almost wholly of connected compositions.

Finally. It thus appears that we incline to a course rather eclectic than otherwise, in respect to the different methods which we have presented, and that we are disposed to secure at all events, the advantages of that which we have described as the natural method. If some of the requisites

we have laid down should appear somewhat incompatible with others, we would have them so combined by a sound common-sense, enlightened by both philosophy and experience, as to realize the highest advantage on the whole.

We proceed now to enquire, how extensive should be the course prepared expressly for our pupils; and of how many and what parts should it consist?

The aim of the first portion should evidently be, to give a knowledge of the simplest elements of the language. In the next part, which will introduce the pupil to language of a more advanced and complex description, but yet easy and simple, the subjects of the lessons, or at least of a considerable portion of them, should have reference to matters of every day life, in regard to which it is important that the pupil should know the language pertaining to them, and also that he should be informed about the things themselves. A two-fold object will thus be accomplished. The lessons still should be full of incident and lively narration. Dialogue may be introduced freely with advantage. Specimens of brief letters on different occasions supposed, should be given; and indeed, this should be done from time to time through the whole course of instruction. The extent of this part of the course will be limited only by time. Next to this should come, for pupils in this country, a History of the United States, prepared for them expressly, besides perhaps another book, or books, of English, or of general History, one or both. For Geography, some of the books prepared for ordinary schools will do well enough. But an Arithmetic is needed for them, so prepared, that the practical examples to be worked out, shall be propounded in language accommodated to their capacity.

As to the extent of the course of lessons or books, and the parts of which it should consist, we do not deem it necessary to be very specific. We think however that the books prepared expressly for our pupils should be enough

to occupy a very large part of the whole term of instruction. By a course prepared in accordance with the principles which we have laid down, the progress of the pupil would be easy, and his knowledge clear and definite, so far as he should proceed, under thorough instruction ; and by the time he had completed the course, he would have mastered, one by one, so many of the difficulties which language presents, that he would be prepared to read ordinary books with pleasure and profit, and be able to make still further progress by their use. How rapidly he would be able to proceed, and how much ground to go over in a set of books so prepared, and how extensive consequently the course might be made, can be determined only by experiment.

We deem it essential to the highest efficiency of such a set of lessons or books, that the pupil should be aided, so far as the case will admit, by definitions or explanations of words by means of other words, placed in his hands in a printed form. They should be introduced as early as possible, and continually be employed, wherever they can be in a manner intelligible to the pupil, using only words which he has previously been made acquainted with. The modes of definition, or explanation, or suggestion, which may be resorted to, are various, and should of course vary in different cases ; but into this we cannot enter at present. We can only specify some of the advantages to be realized by this means.

First. The permanent form of the explanation, making independent study a possibility, presents obviously an immense advantage. Indeed, if it should do no more than to refresh the memory, without being adequate to convey the idea originally, it would serve a most important purpose. That with such aid in their hands, our pupils would advance in the knowledge of words much more rapidly than they can with no such help, cannot be a matter of doubt.

Second. Words would become familiarized by their re-

peated use in explaining other words. Language is a tool which becomes sharper the more it is used. The only way not to lose it, is to keep it in use. There is hence a loss, when signs take the place of words.

Third. Words are thus associated with other words, as their entire or partial equivalents, instead of being associated with signs. This gives a greater mastery over them, and makes them a possession more available for use.

Fourth. A definition by words will be commonly more generic, and so more full and correct, than an explanation by signs. For example, if the word *ascend* is first taught in reference to the ascension of our SAVIOR, the word will be strongly associated with the idea of a person going up in that manner, and the meaning will be in effect limited to that. But if it be defined by *go up*, and examples be added of its application to different objects and different ways of going up, the idea so gained will be more nearly correct, and will not need a subsequent rectification.

Fifth. The pupil is by this means better prepared for future progress. He has formed the habit of independent study. He has learned how to understand verbal definitions. He has become accustomed to the exercise of applying a general signification to particular cases.

Sixth. There are many words, of which a more clear and full idea of the meaning, can be given by means of other words, than can be by signs. There are indeed other cases, in which only an imperfect idea can be conveyed by this means. It would be very proper in every case, that in addition to the verbal explanation, the teacher should also explain the word by signs. If the verbal definition should give only a very general and partial idea of the meaning, an important purpose would still be answered, and the idea can be filled up, made more particular and complete, by the explanation in signs. To take a new word, and give at the start so precise an idea of it, whether by the help of other

words, or of signs, or both together, as will prevent the misapplication of it by the pupil, is not ordinarily possible. The errors and misapplications into which he is likely to fall, should indeed be pointed out and guarded against beforehand, so far as possible; but ordinarily, the process of gaining a quite precise idea of a word, must be for the deaf-mute as it is for the hearing person, a somewhat gradual one, and in the end can be most speedily and best accomplished by the correction of errors committed in attempting to employ the word, a reason being given, so far as known, in exposure of the mistake. There are words also, it is true, which it would be worse than useless to attempt to define by means of other words; but that need not prevent us from using this means of explanation so far as we can to advantage.

As these verbal definitions should vary in the different stages of progress, and according to the stock of words at each period available for the purpose, it would seem best to have them appended to each division or volume of the course. They should be introduced very early; as early, for instance, as the pupil can understand that *a man is a person*, and that a woman, a boy, a girl, a child, and an infant are the same; or, that *a horse is an animal*, or an ox is a *quadruped*; or that *a robin is a bird*. The definition of such words may of course be enlarged as shall be deemed expedient, over and above the giving of the general term. By beginning early, the pupil will become accustomed to the understanding of verbal definitions, and will be able to use them with increasing advantage as he proceeds.

Your Committee will conclude by remarking that the whole tendency of the several features of such a course of lessons as they have recommended, would be to enable the pupil to proceed to the greatest practicable extent, independently of the teacher's aid; while the teacher would still have enough to do to test by various means the correctness

of the pupil's knowledge, and to supply what the pupil may fail to secure by his own efforts, as well as to anticipate what he cannot be expected to understand without assistance.

All which is respectfully submitted in behalf of the Committee, by

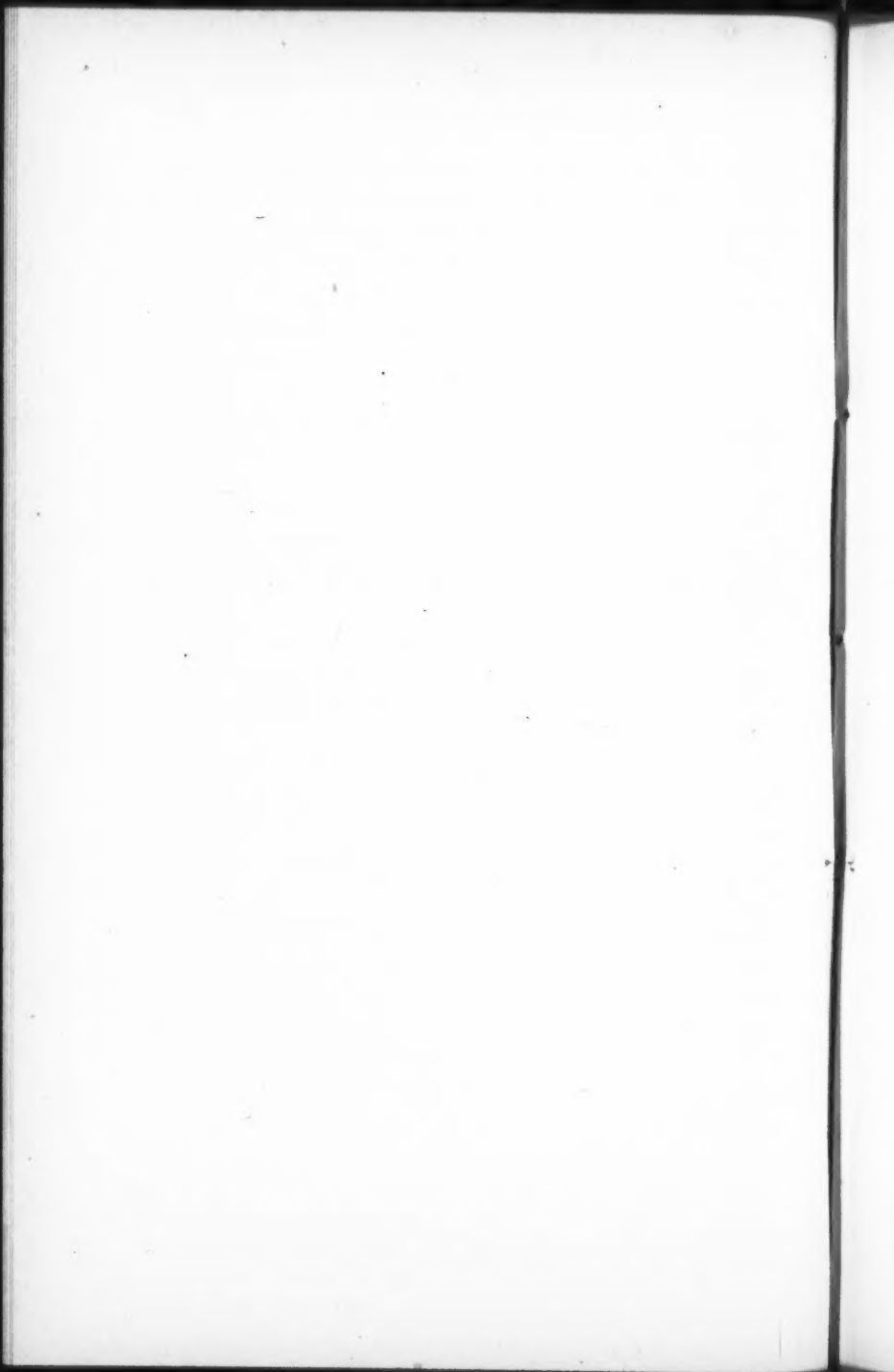
SAMUEL PORTER,
Chairman.

Mr. STONE—There is matter in that Report that, if we had the time, would elicit a very profitable discussion, but our time is very limited. We wish to adjourn before dinner. I therefore suggest that the paper be laid on the table.

The Report was laid on the table, without objection.

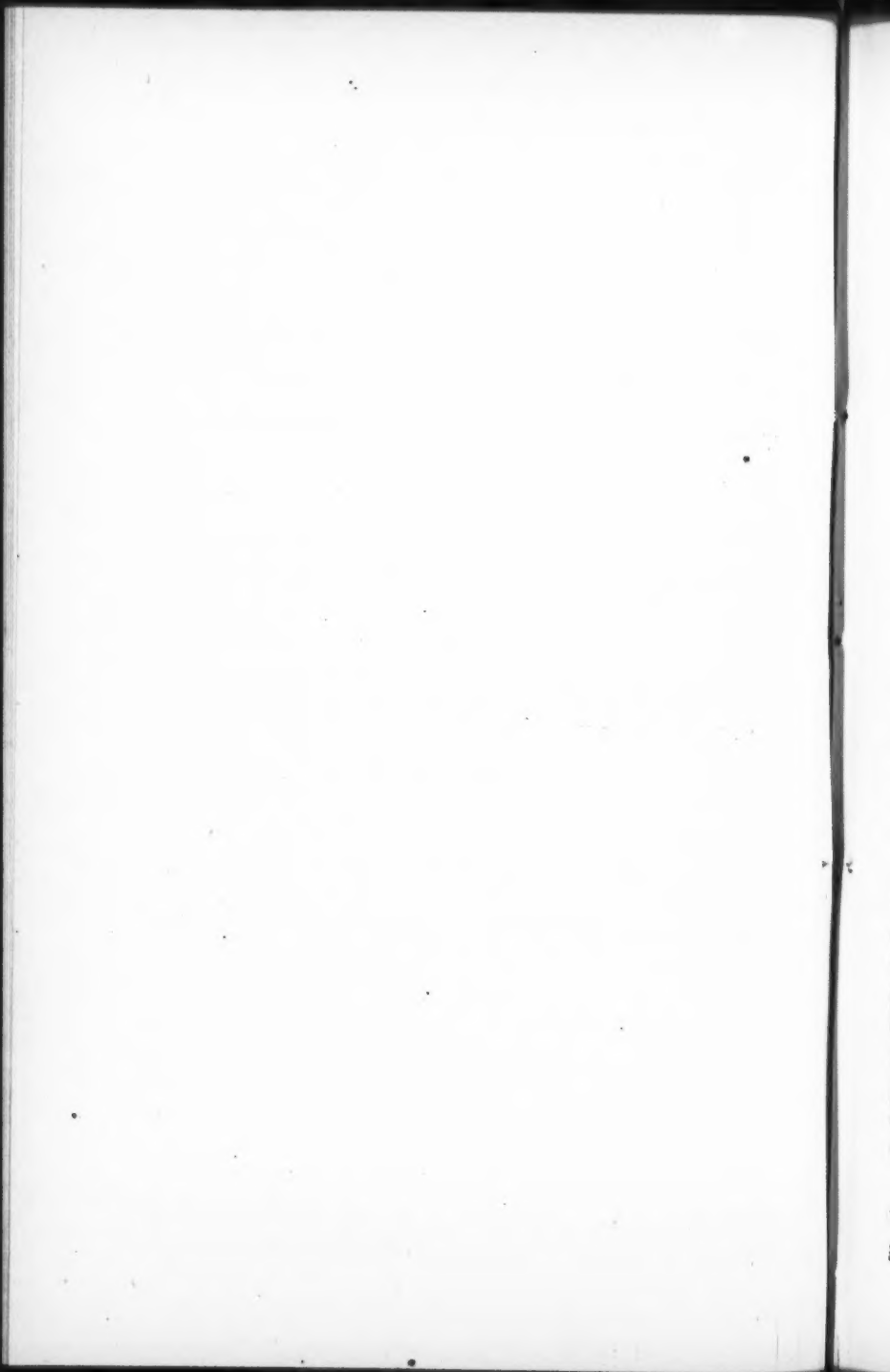
Mr. GILLET, from the Committee on Invitations, informed the Convention that they had invited the Rev. Mr. MORRISON to occupy a seat in the Convention.

At the suggestion of Mr. STONE, Dr. PEET presented to the Convention, and proceeded to read the following paper, entitled "*Memoirs on the History of the Art of Instructing the Deaf and Dumb. Second Period. Methods and Institutions.*"



MEMOIR
ON THE
HISTORY OF THE ART OF INSTRUCTING
THE
DEAF AND DUMB.
(SECOND PERIOD.)

BY HARVEY P. PEET.



MEMOIR ON THE HISTORY OF THE ART OF INSTRUCTING THE DEAF AND DUMB.—SECOND PERIOD.

BY HARVEY P. PEET.

In a Memoir read at the first of our Conventions, that which assembled at New York, in July, 1850, and reprinted in the American Annals of the Deaf and Dumb for April, 1851, (Vol. III. p. 129, &c.,) were embraced the results of a careful and laborious research into the Origin and Early History of the Art of Instructing the Deaf and Dumb, extending however, but little beyond the beginning of the Eighteenth Century. The present paper is designed to resume the subject where the former one left it, and to bring it down to the present time.

During the period of nearly two centuries, covered by the first Memoir, we saw isolated teachers arising at distant points and at long intervals,—each, for the most part, ignorant when he began his novel career, that any others had preceded him; so that the same, or nearly the same processes were invented several times over; each teacher also, charged himself with the instruction of but one or two pupils at one time, and few appear to have taught in the course of their lives more than half a dozen deaf-mutes, if so many.

The period at which we resume the subject is that which was marked by the advent of the Abbe de l'Epee, that great benefactor of the deaf and dumb, whose era, by com-

mon consent, is taken for the beginning of a new dispensation,—a dawn of brighter hopes, brightly fulfilled, for the deaf-mutes of many countries. And not only was the rising of this luminary the advent of a better day for the deaf and dumb; but by an interesting coincidence, remarked by more than one writer, it was nearly simultaneous with the appearance on the horizon of two lesser, yet eminent lights,—each the herald of a day of awakening and gradual elevation to the deaf and dumb of his own country;—for it is a remarkable fact that all existing institutions for deaf-mutes may be traced to the impulses communicated by the labors and success of three instructors, each of whom had his attention first drawn to this subject between the years 1755 and 1760.*

These three instructors were Samuel Heinicke in Saxony, Thomas Braidwood in Scotland, and Charles Michel De l'Epee in Paris. We propose to give, in some detail, such information as we have been able to glean respecting the history and methods of the two former, and a somewhat extended digest of the works of the latter.

To De l'Epee, though here naming him last, we propose

* There is some uncertainty as to the date at which De l'Epee's labors began. The Abbe Jamet of Caen, in a Memoir published in 1820, states that the Father Vanin, whose place De l'Epee undertook to supply, died "about the year 1755." Jamet is not very accurate in his statements, and we doubt whether this is more than probable conjecture, though the date has been accepted as a fact by subsequent writers, as Dr. Neumann, Guyot, and the editor of the Hamburg Reports. Our old friend, Prof. Vaisse of Paris, (formerly of the New York Institution,) is content to say "between the years 1755 and 1760," (Article "Sourds-Muets" in the *Encyclopedia Moderne*, XXV, 654,) and as no information on this point is given in De l'Epee's own writings, this is doubtless as near as we can now come to the date in question. Heinicke, we shall see, began as early as 1755, though his first essay was brief, and his career properly began several years later. Braidwood began as early as 1760.

to give our first and chief attention ;—holding the opinion, in which probably you will all concur, that his titles to our veneration are strongest, both on account of the disinterested and saintly benevolence of his character, in which, if not in other respects, he shines out unapproachable by his two rivals, and because he was the first who fully recognized the utility of the language of signs in the instruction of the deaf and dumb, and asserted its capability of indefinite expansion and improvement, principles that lie at the foundation of all the methods now followed in America, as well as in Continental Europe south of Germany.

We purpose also to give, in connection, such an account of the cotemporaries and immediate successors of the *three* just named, as may bring down the sketch of the origin of methods and institutions to our own times.

Charles Michel De l'Epee was born at Versailles, a renowned city in the vicinity of Paris, 25th November, 1712, —a date still kept as a family festival by the deaf-mutes of France. His father, who was architect to the king, a man in easy circumstances, of simple manners, and severe probity, designed him for a scientific career ; but the early inclinations of the young man leading him to the ecclesiastical profession, he studied theology, and was admitted in due time into that body distinguished in France by the title of Abbe, who sometimes exercise sacerdotal functions, and sometimes are mere men of science and letters. In the case of the young De l'Epee, his zeal and wishes were for actual service in the church ; but the liberality of his theological opinions prevented the consummation of his wishes, except for a brief period, when he had the good fortune to enjoy the protection of the bishop of Troyes, a nephew of the celebrated Bossuet. Finding himself, after the loss of this patron, *interdicted* by his superiors, that is, deprived of the right to exercise clerical functions, he took up the calling of an advocate to the parliament of Paris ; but inheriting an easy

fortune from his father, appears to have lived in Paris a life of literary ease. Such was his uneventful life till he had passed, by several years, the age of forty, when a providential circumstance opened to him a new career, in which he found at last his true vocation, and embarked with all the zeal and energy of a sanguine and self-sacrificing nature; and with results that, while critical examination may show them inferior to those attained by other teachers before and since;—yet far beyond all previous example, awakened the attention of the world to the claims of the deaf and dumb,—brought these unfortunate beings within the pale of our common humanity, and gave them a hold on the sympathies of their more fortunate brethren.

Before 1750, there was very little said, thought, or done concerning the instruction of the deaf and dumb in France. We are told of French writers who positively denied the possibility of instructing the deaf and dumb a century after. Ponce had brilliantly demonstrated that possibility. The names of three or four teachers who, a little before De l'Epee, had attempted with more or less success the education of one or two deaf-mutes, are mentioned by himself and others. It does not, however, comport with the design of this paper to speak of such uninteresting teachers as Ernaud, and Madame Sainte Rose. Pereira merits and shall hereafter receive more particular mention.

There remains the Father Vanin, who it appears, gave lessons to one or two pupils at a time, endeavoring to impart moral and religious notions by the aid of pictures. He does not appear to have succeeded indeed, in imparting ideas either clear or elevated, if we may judge by the statement of one of his pupils.* Still his lessons doubtless promoted

* Saboureux de Fontenai, whom we shall have occasion to speak of as a distinguished pupil of Pereira, received at one time lessons from Father Vanin by pictures, of the effect of which he says, "I believed

the happiness and intellectual developement of the recipients, giving hope to their friends, and awakening a higher consciousness in themselves. His death, leaving one of the tasks he had thus undertaken very incomplete, was the occasion that De l'Epee, to whose knowledge this case was providentially brought, first had his sympathies interested in behalf of the deaf and dumb. He himself says, "The Father Vanin, a very worthy priest of the order of Christian Doctrine, had begun by the aid of pictures, (a resource in itself feeble and very uncertain,) the education of two twin sisters, who were deaf and dumb from birth. This charitable minister being dead, the two poor girls found themselves without succor, no one having been willing, during quite a long time, to undertake the continuance or recommencement of this work. Believing therefore, that these two children would live and die in ignorance of their religion, if I did not essay some method to teach it to them, I was touched with compassion for them, and said that they might be brought to me, I would do all I could for them." Such was the modest beginning that led to results now hardly appreciable, and still expanding and brightening in the future.

De l'Epee was at that time totally ignorant of the means used by the few teachers of deaf-mutes who had preceded him; ignorant indeed, it seems, that any had preceded him in this career, except the Father Vanin with his pictures, which he remarks, were not to his taste. The teaching of articulation, it seems, never occurred to him. A two-handed manual alphabet, with which he had been familiar from infancy, he considered would only be useful in teaching his

that God the Father was a venerable old man, dwelling in the sky; that the Holy Spirit was a dove surrounded by rays of light; that the devil was a hideous monster, abiding in the depths of the earth, etc. Thus I had sensible, material, mechanical ideas of religion." Letter cited by Degerando, I. 425.

pupils to *read*, that is, to distinguish and repeat the letters of words. It was not till some ten or twelve years later that he learned the one-handed alphabet from Fontenai, the pupil of Pereira.* "The question" he says, "was to lead my pupils to the understanding of words." Seeking for light in this new path, there came back to his recollection as by inspiration, a reminiscence of a lesson received in his youth from his own teacher in philosophy, who proved to him that "there was no more necessary connection between metaphysical ideas and the articulated sounds that strike our ears, than between these same ideas and the written characters that strike our eyes," and hence, "that it would be possible to instruct deaf-mutes by written characters, always accompanied by signs, as other men are taught by spoken words and gestures."† Following out the vein of thought thus suggested, he bethought himself of the signs used naturally by deaf-mutes, and conceived that "a method of combined signs should be the most convenient and surest way, as it could be equally applied to things absent or present, dependent or independent of sense." That is, he first of all men, so far as is known, conceived the idea of a language of signs, having its radicals in the natural language of gestures, but developed and extended on certain rational or logical principles till it should become, in its vocabulary, its syntax and its inflection, so far parallel to speech, as to admit the task of instruction to be reduced to a mere translation of words into signs. Such was the genesis of *METHODICAL SIGNS*, which have been more praised and more decried than any other instrument ever used in the instruction of the deaf and dumb.

* *Institution des Sourds et Muets*, etc. Part I. p. 101.

† *Veritable Maniere*, etc., p. 157. "I had," adds De l'Epee, "no idea at that time that Providence then laid the foundations of the work to which I was destined."

The boldness of this conception, under the circumstances, is remarkable. The teachers who preceded him of course used natural signs more or less in the beginning; but none of them seems to have even suspected any extensive capability of cultivation or development in that language. The conception of De l'Epee, it is true, was not, at the first effort, (an entirely new idea seldom is,) happily or judiciously carried out; but it led to that improvement and development of the language of signs which has, above all other causes, facilitated the instruction of the deaf and dumb, and promoted the intellectual, moral and religious development, and social enjoyments of this unfortunate class of our fellow-men. Nor should it be forgotten, in summing up the claims of De l'Epee to the gratitude of the deaf and dumb, that, far beyond all others, both by precept and example, he urged their case on the attention of the world in that light in which it appeals strongest to their benevolent feelings and religious sympathies. Teaching gratuitously, and devoting all his energies, and his life and fortune to the deaf and dumb, he was in time able to inspire others with his own zeal, to influence the establishment of other schools for deaf-mutes,—the poor as well as the rich, and to raise up numerous and zealous successors in the work to which he had devoted himself. Other early teachers either regarded the instruction of the deaf and dumb as a mere matter of philosophical curiosity, or sought to make a secret and a monopoly of it. It required the great heart and self-sacrificing zeal of De l'Epee to give that impulse to the cause of deaf-mute instruction that comprehended in its benefits the many instead of the favored few. It is mainly due to him that, instead of the glimmer of a few scattered fires, the deaf and dumb of Europe and America now enjoy the progressive light and warmth of a general Spring.

That the signs of De l'Epee were often cumbrous and artificial, need not surprise us. It is not to be expected

that a man of forty-five, who hitherto could have had little or no knowledge of the pantomime of the deaf and dumb, should succeed in all cases in devising, almost extemporaneously, signs for thousands of words, each of which should be at once significant and convenient. Many of his signs have been handed down to us, and are still in use. Others have been superseded by signs more significant, or more convenient. We will presently cite specimens of the various classes of signs described in his works.

The name of *methodic signs* seems to have been adopted by De l'Epee, because his signs formed a *method* of instruction. It would be unjust to him, however, to suppose that his *method* consisted only in the use of these signs. Though in process of time, his system, according to the report of Sicard, in his own hands, certainly in the hands of some of his followers, reduced itself to the mere association of words with methodical signs,—so that while the pupil wrote without hesitation from the dictation of his master the most complicated and elevated sentences, he merely gave proof of a good memory, and had himself no conception of the meaning of what he wrote,—the course described by De l'Epee himself is more rational. He was solicitous, in the beginning, to attach clear ideas directly to words, introducing methodical signs afterwards, as a means of dictating words and sentences. And at a later period of the course, he gives in details rational methods for developing ideas of a higher order.

Many, and ourself among the number, have taken it for granted, on the express authority of the Baron Degerando, in his celebrated work, "*De l'Education des Sourds-Muets*," (Tome I. p. 462, 488,) that De l'Epee held the theory which is still maintained by some of his followers, that ideas cannot be attached to or recalled by the mere written forms of words, without the assistance of some more simple and natural set of signs as intermediaries. As

with those who learned language through the ear, alphabetic words recall the corresponding spoken words, and these last bring with them the ideas, so they hold that for the deaf and dumb words must first recall or suggest signs before the ideas they express will be apprehended. Degerando represents our Abbe as "always pre-occupied with the dominant idea that an intermediary was necessary between written words and ideas, seeing in the manual alphabet only an imitation of writing, and discovering only in methodic signs the faculty of replacing speech in its functions of the immediate expression of ideas." We naturally accepted a statement so positive from such high authority; till a more diligent examination of De l'Epee's own works has led us to suspect the Baron of putting forth as the opinions of De l'Epee, deductions of his own, from insufficient premises. Certainly De l'Epee no where distinctly enunciates such a theory, so far at least as we have been able to discover by quite diligent research through both his editions. The very passages to which Degerando refers in support of his statement, only imply that the Abbe did not believe that the mere spelling of a word or phrase to a deaf-mute would give him any conception of its meaning, while the explaining it by gestures would. He certainly exaggerates the power and importance of his methodic signs in making intelligible at first sight words very likely representing ideas beyond the present range of the pupil's intellect. But we have not been able to discover anywhere an intimation that he considered the association between words and signs necessary and indelible, or that he held it impossible for deaf-mutes to read understandingly without the association of words with signs. Such a theory is hardly reconcilable with the principles laid down by himself in divers places as the foundation of his method, viz, that there is no more necessary association between ideas and spoken words, than between ideas and written words,—and that manual signs are as necessary in

the beginning to give the intelligence of the one as of the other.* Starting with such principles, he was not likely to discard them, when he had before his eyes, in the case of Fontenai already mentioned, a deaf-mute of rare intelligence, quite innocent of any knowledge of methodic signs. He regarded his methodic signs as a ready and infallible mode of giving the signification of even abstract words,—and as a highly important aid to the development of the thinking and reasoning faculties ; but not, it seems to us, as necessary to be recalled by the sight of a written word, before the written word can suggest its idea.

The methodical signs of De l'Epee were of two kinds, the *natural*, which formed the radicals of the language, and needed no explanation ; and the *grammatical* or *systematic* (*raisonnee*) which required rational explanation. Most of his signs, however, were compounded of one natural and several grammatical signs. There were words again, the radical signs of which were singularly complicated, by means of a somewhat fanciful analysis. We will presently give specimens of these different classes of signs. It may interest you first to know how this eminent teacher began the instruction of a deaf-mute.

He began by teaching the manual alphabet, or rather causing it to be taught, by some volunteer assistant, or an older pupil. He represents this first lesson as requiring usually but an hour.

The next lesson consisted in writing in large characters, with a crayon on a blackboard, the two words, *la porte*, (the door,) and showing them the door. This word they committed to memory precisely as our own pupils do to this day, by spelling over on their fingers five or six times, the letters which compose each word. Other words are successively taught in the same way, embracing objects in the

* Veritable Maniere, etc. p. XIV, 157, 238.

room, and the various parts of the body ; at first in large characters on the blackboard, and then in ordinary characters on as many separate cards, which are put into the hands of the new pupils, and of which their companions amuse themselves in making them guess the meaning, laughing at them when they miss it. "Experience," says our Abbe, "teaches us that every deaf-mute of tolerable active mind will learn in this way upwards of eighty words in three days ;"* an assertion we find it difficult to give full credit to ; and certainly our incredulity is not greatly helped when we find him afterwards giving directions by which a whole class of deaf-mutes are to acquire five thousand words in three months;† a Herculean achievement, exemplified if at all, only in the heroic ages of our art.

That you may not think the worthy Abbe an unconscionable romancer, it is right to explain that this last marvelous rate of progress is not given as an actual result of experience, but as a result to be counted on under a *beau-ideal* of a system, when, the pupils being all bright and well disposed, the teacher divides the walls of his school room into compartments, writing in alphabetical order, nouns in one compartment, verbs in another, adjectives in a third, minor parts of speech in a fourth, (it being De l'Epee's idea that words thus placed in large letters before the eyes of the pupils would make a stronger impression on their memory than if spelled in fugitive characters;)—then the teacher pointing out each word with his rod, and making the methodic sign for each, and causing his pupils to repeat it after him, gets through thirty words, embracing different parts of speech, at a lesson, two lessons a day, and according to all the laws of numbers, at that rate, eighteen hundred in the first month ; and as before stated, more than five thousand in three months ; the acqui-

* Veritable Maniere, etc. p. 5.

† Institution des Sourds et Muets, p. 173.

sition of words after the first month or two being apparently somewhat retarded by the necessity of practice in combining them in sentences. There is no reason to doubt that this wild, child-like calculation is offered in good faith; and it is only one of many child-like traits. It is proper farther to add, that it appears only in the first edition of De l'Epee's method, being we think, suppressed in the second.

To return to the Abbe's own method of teaching the meaning of words. The pupil having learned, as already explained, some eighty names of present objects, is at once introduced to the verb, by having presented to him the six persons, (singular and plural,) of the indicative present of the verb *porter*, (to carry). The teacher, calling his pupils around him, with the new comer at his side, puts himself in the first person, and ostentatiously and laboriously carries a large book round the room. He next puts the new comer in the second person, and engages him to carry in his turn. In this mode they go on conjugating in action several verbs expressing actions which can be performed in the room. Thus at the earliest period the pupil is introduced to complete sentences, such as : I carry the book; Thou shuttest the windows; They look at the mirror. We should prefer nouns to pronouns for the nominative; but the Abbe's design was to introduce as speedily as possible the conjugation of verbs,—a more difficult and important study in the French language than in our own.

Thus far in the course, (we are now following the second edition, *La Veritable Maniere*, etc., and not the first, *Institution des Sourds et Muets*, etc.,) there is no question of methodical signs; the pupil has only had words and ideas presented to him. But every noun taught had before it on the card its appropriate article, of which the French language furishes several, while we have only our *the*. *Le miroir*, the looking glass, *la chaise*, the chair, *l'armoire*, the cupboard, *du pain*, bread, etc. The first methodic sign

given is a sign for the article. We cannot say it is significant, but it is curious. The good Abbe was, as he himself confesses, "a Theologian, not a Grammarian." A rational or significant sign for the article seems beyond his powers. He had recourse to an etymological one. Making the pupil remark the joints (*articulations*,) of his own hands, etc, he remarked that the *article* joined words as these joints did limbs, (the grammarians, he adds, will pardon me if this definition is not theirs,) and henceforward the movement of the right forefinger, bent two or three times in the form of a hook, became the systematic (*raisonnee*) sign for every article. As in the French language, the article varies to express gender and number; he added the signs that have been handed down to us from his time with little variation, of the *hat* for the male, and the *coiffure* for the female; signs condemned by Sicard as unnatural and ridiculous when applied to animals and inanimate things, but of which the convenience has preserved the use, and of which usage has given as much significance as we attach to the words *he* and *she*. His signs for the *plural* also, do not greatly vary from those now used. Common sense has thus preserved the more convenient of his signs, and rejected the others.

Other parts of speech are now brought in apace, and methodical signs for each grammatical distinction, person, tense, case, etc, presented, not as some may suppose, for purposes of parsing, but to form a permanent part of the sign for each word, by tacking these grammatical signs, in the way of prefixes and terminations, to the radicals taken from the natural language of signs. The signs for substantive and adjective have come down to us, the right hand representing the *substantive*, or the *adjective*, according as it was placed under or thrown atop of the left. This sign was further explained by a process at least as rational as the celebrated one by which Sicard abstracted the adjective from within the entrails of the substantive. The teacher

writes on one card a name, as *Peter*, and on other cards several adjectives, as *tall, short, rich, poor, strong, weak*, etc. Peter comes in, and according to the qualities he is seen to possess, the proper adjectives are laid upon his name. Thus the paper noun Peter becomes the *substance*, to support any number of paper *qualities*.

I leave you to judge whether De l'Epee's sign for adverb, adding to the sign for adjective the placing the hand by the side, because an adverb is placed by the side of a verb to modify it, is more or less rational than Sicard's sign of doubling the sign for the adjective. But De l'Epee's sign for preposition is odd enough. "Each has its particular sign according to its signification; but the general sign which belongs to them all is made by bending the fingers of the left hand, and making the hand in that position march from left to right, upon the same line on which we read or write, because then we meet with the prepositions before finding the word which they govern." The Abbe must have been put to it to devise a rational sign for this part of speech. And the particular signs for each preposition are hardly better, e. g. for *with*, the two hands are curved, and placed together in form of a parenthesis, () with intimation that they enclose between them several things *together*.

I have time to describe but one or two more of De l'Epee's grammatical signs. His sign for the infinitive mood consisted in the seeming to seek and not find, because no person is found for that mood, and he distinguished the three past tenses by pointing over the shoulder *once* for the *imperfect*, *twice* for the *perfect*, and *three* times for the *pluperfect*.*

* In another place, he states, that to avoid the appearance of too much gesticulation, he was accustomed in practice, to abridge his signs; making the signs for the tenses, for instance, merely by slight motions of the right hand over the left. (*Institution des Sourds et Muets* p. 121.)

For your amusement, I will not omit his sign for *nothing*. First giving a rational explanation of the word, by taking articles out of a hat till there was *nothing* left; he adds, "The sign for *nothing* is known to every body. We take the top of our two front-teeth in our fingers, and then jerk the hand quickly away. All the deaf and dumb understand the sign, even before they have anything to do with our lessons." This odd sign is certainly neither natural or graceful, and it must have been a strange caprice that made it, as the Abbe's remarks imply it was, a popular sign in Paris in his day.

The signs of which examples have been given, were mainly designed, as we have remarked, as inflections, prefixes and suffixes. The *radical* signs were taken as we have said, either from the natural signs of the deaf and dumb, or from analysis. Those of the former kind are seldom described, but probably for the most part were the same or nearly the same as we now use, though the compounds formed on them would not now always meet with favor; such for instance, as the signs for *with*, (*cum*) and *take*, (*prehendere*) for *comprehend*. The analytical signs appear, from the few specimens we have, to have been seldom happily conceived, and have given place, in the improvement of the language, to metaphorical or allegorical signs. I will give two specimens of these analytical signs. The sign for *aimer* (love or like) was made by "looking at the object loved, at the same time laying strongly the right hand on the mouth, while the left is on the heart; the right is then brought with a new force upon the heart, in conjunction with the left, and the sign for the infinitive is added." To this radical, not quite wanting in natural expression, prefixes and suffixes are added to express the large family of words derived from the Latin *Amo*; as *amity*, *amor*, *amiable*, *amicable*, etc; and others of kindred meaning.

A more remarkable instance was the sign for the radical verb *croire*, (to believe, Latin *credere*). De l'Epee decomposed this word, (in its theological sense be it observed,) on this wise :

I believe. {	I say <i>yes</i> with the mind. I think <i>yes</i> .
	I say <i>yes</i> with the heart. I love to think <i>yes</i> .
	I say <i>yes</i> with the mouth.
	I do not see with my eyes.

Upon this rather fine drawn analysis, he formed the sign of the word by touching successively and rapidly with the finger the forehead, heart and mouth with a *yes*, and the eyes with a *no* ; (i. e. the motions of the head universally understood to signify *yes* or *no*.) We doubt whether any person, deaf-mute or not, seeing this sign for the first time, would be able to divine its meaning. Of course it was the radical of a large family ; a specimen of which may not be uninteresting. *Incredibility* would be represented by the sign for the *radical*, the sign already described for the *adjective* ; the sign for *neccessity*, (much the same as we still use,) the sign for *abstraction*, (such as we still use,) and finally the sign for *negation*. I leave you to judge how far such signs are *natural*, or likely to accomplish De l'Epee's dream of a Universal Language of Methodical signs. Not dissimilar to the example just cited were the five signs for *unintelligibility* ; the writing of which word by one of his pupils stopped the mouth of a doubting visitor, (an eminent man of letters,) who had stigmatized the deaf and dumb as *demi-automatons*, but upon such proofs as the writing of a few abstruse words by the dictation of signs, and a definition of metaphysical ideas, probably equally an affair of the memory, made the *amende honorable*, by retracting his degrading opinions.

This is a fair specimen both of De l'Epee's use of methodical signs, and of the interest and admiration which his

lessons excited in visitors. The visitor seems to have taken for granted,—the teacher himself to have believed in good faith that the deaf and dumb received the full intelligence of the word, however elevated and difficult, when they had been taught to associate one of these complicated and artificial signs with it.* We must remember, however, that one great end which the good Abbe proposed to himself was, to overcome the prejudices of many theologians and philosophers of his time, that speech, the literal *word*, is the exclusive channel of faith, and vehicle for abstract ideas. Proofs that would satisfy the world satisfied him. He was not disposed to analyze critically the degree of his own success, when he found that the proofs he presented awakened a high degree of public interest and admiration in a once despised and neglected class of our fellow men. Of his own success he thus speaks :

“Formerly it was believed that all the just claims of the deaf and dumb were satisfied in providing for their physical wants ; but they were carefully concealed from the eyes of the world. Now this is all changed. Several deaf-mutes have shown themselves to the world. Our exercises have excited public attention ; people of every rank and condition have come to them in crowds. Those sustaining these exercises have been embraced, applauded, covered with praises, crowned with laurels. These children who had till then been regarded as the cast-aways of nature, have ap-

* After the mode of rational development of such ideas given in his work, there is no reason to doubt that De l'Epee's pupils understood the general ideas expressed by the words *understand*, *believe*, *judge*, etc ; but it may be doubted if they annexed any clear distinctive ideas to such words as *credibility*, *unintelligibility*, etc, or could use correctly such words except by dictation of the master. We regret that our space will not admit of citing at length De l'Epee's method of developing ideas of an elevated class, and it will hardly bear abridgment.

peared with more distinction, and done more honor to their fathers and mothers than their other children, who blushed at their inferiority to their deaf-mute brothers and sisters. Tears of tenderness and joy have succeeded to groans and sighs. These actors of a new kind are now shown with as much confidence and pleasure as heretofore precautions were taken to hide them."

If De l'Epee regarded these proofs of the public appreciation of his labors with complacency, if he was flattered by the not unfrequent presence of eminent personages, up to the rank of emperor, at his lessons, it was mainly for the sake of his adopted children, the deaf and dumb. He invariably declined all honors and gifts to himself, all payment for his instructions, (if the children of the wealthy appeared at his lessons, he remarks, it was but by toleration, it was for the sake of the poor, not for theirs that he gave them;) but all his efforts were directed to extend more widely the benefits of instruction, and especially of religious instruction, to the deaf and dumb of all countries. He engaged to put any man of good capacity in full possession of his method in six months; and gave instances in which it had been acquired in much less time. He had the satisfaction to form instructors who having acquired his method, opened schools for the deaf and dumb, generally under governmental or ecclesiastical patronage, in Rome, Vienna, Zurich, Groningen, Bourdeaux, and we believe, other places.

Of his own life as an instructor, we know but little. He informs us that his pupils did not live with him; that, except the few to whom he gave more especial pains at certain times, in preparation for public exercises, they came to him but twice a week for instruction, having apparently, certain lessons given them to study at home by the assistance of those with whom they lived. In 1776, perhaps eighteen years after his labors in behalf of the deaf and dumb began, the number of his pupils exceeded thirty. In 1784,

they had increased to more than sixty;* and he speaks of the "three houses in which a part of these children live," doubtless boarded there at his own expense.

For you all have heard the tradition that, having inherited an income of 14,000 livres (about twenty-six hundred dollars of our money,) he appropriated, (in the latter part of his career we suppose,) two thousand livres to his own personal expenses; and faithfully devoted the rest to the support of his indigent pupils. The saintly legend that has been told of his denying himself necessary fuel rather than encroach on this fund, till moved from his resolution by the tears of his pupils, who entreated him to preserve himself for their sake; refers we suppose, to some religious penance he had imposed upon himself. He says of himself in 1776, in explanation of his zeal for the religious instruction of the deaf and dumb, that he had just reason to fear he had lived too easy a life in this world, and desired at least to win heaven by conducting others thither.

I have not time to enter into the details of the romantic history, which you have doubtless all read, in some form or other, of the deaf-mute lad found abandoned in the streets of Paris, taken of course to De l'Epee, and by his researches and efforts legally recognized as the heir of a noble family in the South of France. It has been said that in this case, the benevolent old man was imposed on, perhaps on no better ground than that the decision given in favor of his protege during the Abbe's life time, was by the interest of powerful litigants, reversed after his death; and the unfortunate "Count de Solar" reduced to misery, enlisted in the revolutionary armies, and perished in battle.

* In 1783, De l'Epee states, in a letter to the Academy of Zurich that he had then under his care, sixty-eight deaf-mutes. Probably no other early teacher of deaf-mutes had more than twenty pupils at once; very few so many. (By a piece of singular carelessness, the English translator of De l'Epee's works, makes him say he had had 608 pupils.)

Occasionally De l'Epee felt called on to defend his method against the attacks of rival teachers. When he began the instruction of the deaf and dumb, he was not, he states, aware that there was then in Paris a teacher of deaf-mutes, who had formed some pupils. This was Jacob Rodriguez Pereira, a Spaniard,* whose name is written in French, Pereire. Coming to Bourdeaux, probably about 1740, he undertook the education of several deaf-mutes of wealthy families, keeping or affecting to keep his method or processes a secret, for divulging which he asked of the government a large compensation, which being withheld, he never gave them to the world. Enough however, has been gathered respecting his method to establish, that there was probably nothing very peculiar or marvelous in it.† He relied much on a manual alphabet which, by its rapidity in exhibiting words, enabled him to depend more than teachers usually can, on usage in making his pupils familiar with the value of words and phrases in discourse. Thus he seems to have used signs as little as possible. We should have supposed this manual alphabet, of which so much has been said, to be the same we now use, since as we have seen, De l'Epee first learned the one-handed alphabet from a pupil of Pereira,—were it not that it is alleged that the alphabet of the latter embraced signs for syllables as well as for letters. So far as we can gather, however, from the statements of Pereira himself, as cited by Degerando, we are inclined to think that his syllabic signs were mainly signs for those combinations of letters, quite frequent in French, which are

* De l'Epee and others after him, call Pereira a Portuguese, probably because he had resided in Portugal before coming to France. According to Dr. Neumann, he was born in Estremadura, a Spanish province bordering on Portugal, in 1716, and died in Paris in 1780.

† De l'Epee, in one of his letters to Heinicke, intimates that Pereira, in teaching his pupils to articulate, used a gold or silver instrument, and gave his lessons in strict privacy, with an affectation of mystery.

pronounced as one articulation, for which it might perhaps suffice to add slight accents made by the finger to the letter denoting the proper articulation. Certain it is, that Pereira claimed for his alphabet a much greater rapidity than by the common manual alphabets, and professed by its means, to represent words as they are pronounced, thus making it useful for his lessons in articulation.*

He seems to have began with these lessons in articulation, which occupied most of the first twelve or fifteen months, during which the pupil only learned to pronounce long lists of words, and some familiar phrases. In the future development of his method, he was more solicitous to give the intelligence of words and phrases, mainly by actual use in real life and in society; and by a judicious course of reading. From what we know of his method, while it might enable a zealous and expert teacher, living constantly with his pupils, to carry the education of the latter to a high degree of success, it was very ill adapted to the teacher of a class, especially one like De l'Epee, who had a class composed of pupils in very various stages of progress.

A few years before De l'Epee's labors began, in 1749 and in 1751, Pereira exhibited two of his pupils before the Academy of Sciences, and obtained a very favorable report from a Commission of which the celebrated naturalist, Buffon, was a member. One of these, already more than once mentioned, Saboureux de Fontenai, a god-son of a duke, after leaving the care of Pereira, acquired, we are told, by the help of methods and dictionaries, several languages. It is worthy of remark that, though his ability to articulate was a prominent point at his exhibition before the Academy of Sciences, it appears to have been of no benefit to him in

* Since writing the above, we have found that Dr. Neumann (p. 74, note,) represents the improved Manual Alphabet of Pereira, without the signs for pronunciation, to be the same now used in all the schools for deaf-mutes except the British.

later life. De l'Epee, on whom he frequently called, represents him as anxious to extend the knowledge of his manual alphabet, as with those not versed in it, he was reduced to the use of his tablets. And when, in 1770, he applied to the Swedish scholar Biornstahl, then in Paris, for advice as to the best method and books to begin the study of Arabic, (which he desired to study he said, that he might "become acquainted with the Metaphysics of the primitive language,") the Swede described him as "a master of languages who had never spoken a word in his life. The mode of communicating with him is by writing for those that do not understand his finger language."* A case corresponding to that of the barrister, Lowe, the celebrated pupil of Dr. Watson, of whom it has been said that "a stranger might exchange with him several sentences before discovering that he was totally deaf;" but who informed us personally that his usual mode of communicating with his own family was by the fingers, and with strangers by writing.

When the labors and success of De l'Epee began to attract public attention, and to draw eminent visitors to his school, Pereira perhaps felt some professional jealousy of a teacher whose disinterested benevolence contrasted so strongly with his own ruling self-interest. He appears to have expressed in conversation, disparaging opinions, to which his own reputation and success gave weight, concerning the method of De l'Epee; and his most distinguished pupil, Fontenai, making brief visits to De l'Epee's school, undertook to write a book against that method, which however, never saw,—possibly did not deserve to see the light. Portions of this work he however communicated to De l'Epee himself, and these actual or intended attacks on his method decided him to give it to the world, in connection with what he knew of the method of Pereira, and let the world

* Letter of Biornstahl, cited by Dr. Neumann.

judge between them. Hence De l'Epee's first edition, published in 1776, the "Instruction of the Deaf and Dumb by means of Methodical Signs," in which his strictures on the method of Pereira, which he supposed to consist mainly in the use of the improved manual alphabet, (christened by Fontenai *dactylology*,) are mixed up with the explanations of his own method through almost every chapter. In the second edition, that of 1784, "The true manner of Instructing the Deaf and Dumb confirmed by long experience," all this polemic is omitted; but instead, the famous controversy between De l'Epee and Heinicke is added as an appendix. Of this we shall speak presently, when we treat of Heinicke.

It may surprise some of you to hear that De l'Epee though the founder of the school that is usually distinguished as dispensing with or rejecting the teaching of articulation, was a zealous and successful teacher of articulation to his pupils. When he began the education of the twin sisters, it is true, the idea of teaching them to speak seems never to have occurred to him. The object he proposed was to develop their ideas by developing their own language of gestures; (an idea with which he started right, and soon went astray). But one day, probably years afterward, a stranger brought to his school a copy of Bonet's work, "The art of teaching the Dumb to Speak," (an account of which is given in our former Memoir,) and De l'Epee immediately set about learning the Spanish language that he might study Bonet's work for the benefit of his pupils. A friend soon after directed him where to find the Latin work of Amman on the same subject; and guided by the combined light of these masters, he taught several of his pupils to speak and to read on the lips. As a crowning proof of their attainments in articulation, he states that one lad, deaf and dumb from birth, recited with perfect propriety, at a public exercise before a brilliant audience, a Latin oration of five pages; and that the same deaf-mute sustained *viva-*

voce, with a condisciple, a regular disputation in philosophy, (the arguments he is careful to add were communicated). Of course these extraordinary exercises, like the answering of a few select pupils to a long list of theological questions in five different languages, were part of the means by which the good Abbe endeavored to win popular favor for his method, to the sole ultimate benefit of the deaf and dumb.

At one time De l'Epee seems to have endeavored to teach all his pupils to speak and to read on the lips. With somewhat perhaps of exaggeration, he represents their expertness in the latter art as such, (though he admits that they rather guessed at than distinctly perceived the words,) that he was obliged to caution visitors not to say any thing in their presence that might excite the vanity of some pupils, and the jealousy of others. As the number of his pupils increased, mere physical inability to give the requisite time and labor to each compelled him to give up his lessons in articulation ; but having compiled a clear and simple treatise on that branch of deaf-mute instruction, (a work still of authority in France,) he counseled the deaf-mute's own friends, with that aid, to take up and carry out a labor which he considered as a merely mechanical one, only demanding ordinary capacity, with good will and invincible patience.

De l'Epee also began, for the benefit of his pupils and of his successors, the preparation of a Dictionary of Signs ; but this labor was cut short by his death, in December, 1789, at the ripe age of seventy-seven.

After his death, the good but unfortunate Louis assumed the support of his school, which since then has found favor with all the successive governments of France ; and has furnished teachers, and methods, (very varying methods it is true,) and its still improving dialect of the sign-language to scores of other institutions, which in turn have supplied others ; so that all the existing schools for deaf-mutes in Southern Europe and in America may be considered as shoots, more

or less remote, more or less pruned and grafted, from the seedling first cultivated by De l'Epee.

Some mention here seems due, though it breaks the order of our sketch, to a cotemporary of De l'Epee, the Abbe Deschamps of Orleans. This good ecclesiastic, like De l'Epee, also gave gratuitous lessons to indigent deaf-mutes, but unlike him, offered peculiar privileges to the children of the rich, for whom he kept a *pension* (or boarding school), offering in addition to his own speciality, to provide masters, if desired, for all the usual accomplishments of youth of their rank, as drawing, fencing, riding, &c.

Deschamps published in 1779, an Elementary Course of Education for the Deaf and Dumb, in which, while mentioning De l'Epee and his methodical signs with respect, he gives the preference to articulation with writing as the chief end of instruction, and instrument of thought and communication. Unable to dispense with signs entirely, he restricted their use as much as possible. "We do not," he says, "use the mode of signs for the education of our pupils, because we fear that, so instructed, they would still be strangers among men who do not converse by signs." Similar objections to the teaching by signs, and neglect of articulation have been put forth in our own times by men who, like Deschamps, fancied that the teaching of articulation and labial reading, difficult, imperfect and fugitive acquisitions as they are for deaf-mutes, would enable them to profit, like children who hear, by the promiscuous oral intercourse of society. Another of the speculative reasons given by Deschamps for preferring articulation to signs, will surprise you. He held that the latter are not, and that the former is adapted to the case of a person deaf, dumb and blind from birth,* for

* De l'Epee not only offers to teach such a person, but actually mentions (a fact we believe not before noted) a little deaf, dumb and blind girl, whom he proposed to instruct, if she did not prove to be idiotic also, which was probably the case, as no farther mention is made of her. *Inst. de S. M.* 93.

the education of whom, should such a case of extreme misfortune be found, he gives a dozen pages of special directions; proposing as means of communication, articulation, reading the speech of others by putting the finger on the lips, of the speaker, writing in the hand, and letters in relief. He does not speak of employing with them a manual alphabet, (the instrument found so effective in this case in our times by Dr. Howe,) probably because the manual alphabet, if such it can be called, used by him with his other pupils, was singularly awkward and inconvenient. Half the letters were made by movements of the arms and legs; e. g. for *p* a stamp of the foot; for *f* a blow in the air; for *v* the fingers like pincers seize the nose. It is a striking instance of the difficulty with which men give up old habits, that when a manual alphabet made on one hand, (quite similar to that we use,) was communicated to him, while admitting its superiority, and recommending it to others, he persisted in the use of his accustomed alphabet, (like the modern English teachers,) rather than incur the trouble of familiarizing himself with a far more convenient one.*

You have probably all heard of the deaf book-binder Pierre Desloges, who wrote a pamphlet against the method of Deschamps, and spoke in enthusiastic terms of the language of action. This Desloges was one of those who, by the loss of hearing in childhood, entailing by degrees the loss or disuse of speech, though still retaining the ability to read and write, find themselves afflicted with a keen relish for social enjoyments, which to them, in the society of those who hear, are like the cup of Tantalus. Persons of this class, having once learned the language of signs, are ever found to have a strong predilection for the society of

* The Italian teachers of deaf-mutes to this day, use a similarly inconvenient alphabet, as is stated in my Report on European Institutions, p. 282.

those who can converse with them by signs. In such society only do they find themselves restored to the full measure of social enjoyment; a striking proof of the superiority of an expanded and improved dialect of signs over all other mediums of communication, for promoting the intellectual development and social happiness of a school or a community of deaf-mutes.

De l'Epee had a rival of less candor and disinterestedness than Deschamps, but of greater ability and reputation, in Samuel Heinicke. I need not give a biographical sketch of Heinicke, as such a sketch, originally given in the Ninth Report of the Institution of Hamburg, but translated with rather more elegance than accuracy from Morel's *Annales*, by our late lamented co-laborer, Luzerne Rae, may be found in the American Annals, for April 1848, (Vol. I. p. 166 and on). It is sufficient for the purpose of this paper to state, that Heinicke was born in 1729; that he was the son of a simple farmer; that he entered the body-guard of the Elector of Saxony, mainly to have greater leisure for literary pursuits; that while in this service, about the year 1755, he gave lessons to a deaf and dumb boy in Dresden, an experiment interrupted by the Seven Years War, and that, after much suffering in that war in a besieged town, and as a prisoner, he made his escape, and after some stay in his native village, went with his wife to Jena, where he supported himself while a student in the University, by his skill in music. Settling afterwards as a teacher at Eppendorf, near Hamburg, he again met with deaf-mutes whom he instructed with such success, that his reputation came to the knowledge of the Elector of Saxony, to whom, first of all rulers, is due the praise of making provision for the support of a school for the deaf and dumb. By the invitation of this prince, Heinicke removed his school to Leipsic in April, 1778. The Institution thus founded furnished teachers and methods to the other early German schools; and the method

of Heinicke more or less modified is still dominant throughout Germany. Heinicke himself beginning his labors in behalf of the deaf and dumb a little earlier than De l'Epee, survived the latter a few months only, dying in April, 1790, of a stroke of apoplexy.

That Heinicke, a self-made man, who had won a social position by severe labor, and had a family dependent on him, should make no pretensions to the self-sacrificing benevolence of the childless and comparatively wealthy French priest, is quite natural and excusable. But it is not so easy to excuse the overweening presumption of the German teacher, who, keeping his own methods a secret, like Pereira, to be bought with a princely price, publicly decried rival methods, which he did not take the pains to be acquainted with, as useless, delusive and nonsensical.

Shortly after Heinicke had opened his school for deaf-mutes at Leipsic, another was opened in Vienna, under the patronage of the Emperor Joseph II, who, having been present at De l'Epee's lessons, and having personal knowledge of a deaf-mute girl in a noble family of Vienna, had sent to him a young priest, the Abbe Storck, to acquire the method of the French teacher, and transplant it to his own dominions. The opinions publicly put forth by Heinicke concerning the method of De l'Epee, produced a discussion between him and Storck, which was soon transferred to De l'Epee himself; and several letters which passed between him and Heinicke remain to provoke rather than gratify curiosity; for while the German is self-conceited, brief, oracular,—and the Frenchman self-complacent, diffuse, frank,—it is difficult to get from their respective letters any clear ideas of the principles of either; or what were the actual points of difference between them.

It is known however, that influenced by the views of Amman, whom we have mentioned in our former Memoir, and who ascribed to speech a mysterious efficacy, Heinicke had

become possessed of the dominant idea that articulate words were necessary to thought and reasoning. Hence he considered it a point of great importance to teach his pupils first of all, to articulate, and aware that with them articulation is not what it is to us, but reduces itself to the sensations produced by the mere movements and contacts of the organs of speech, he pretended, perhaps believed, that he had made particular sensations of taste answer to particular articulations, thus apparently persuading himself that he had gifted his pupils with an internal speech, if not exactly the same as our own, yet capable like ours, of furnishing the direct signs of ideas, and instruments of thought and reasoning. These signs and instruments he positively denied could be furnished by the written forms of words,—and even that those written forms, which he contemptuously likened to confused heaps of flies' and spiders' legs, could be independently retained and contemplated in the mind. That a system of signs or gestures could be employed as the direct signs of elevated or abstract ideas, or if so employed, could convey any correct ideas to the minds of the deaf and dumb, seemed to him mere folly, delusion and pretense.

De l'Epee appeals much to the testimony of eminent visitors, from the Emperor Joseph downward, who had witnessed the exercises of his pupils. It does not appear however, that they could testify more than that the pupils could write from the dictation of methodical signs anything that might be proposed,—a letter taken from the visitor's pocket for instance; so that though this test showed that contrary to what Heinicke asserted, words and signs could be retained and repeated without any connection with articulation, (inasmuch as some of these pupils had never been taught to speak,) still the question, whether the ideas expressed were clearly apprehended by the deaf-mute who wrote the words, remains open.

De l'Epee also, so far as we can gather from his diffuse letters, aided by the summary given by the Academy of Zurich in their decision in his favor on the controversy, held that written words could be distinctly contemplated in the mind; more especially by deaf-mutes, whose attention, by the loss of hearing is concentrated in the sense of sight; hence that the direct association of ideas with written words is possible; yet admitting it to be difficult, he proposes his system of methodic signs as a convenient intermediary. He admits the utility of teaching articulation, in which he cites eminent instances of his own success;* but considers it, not an indispensable part of education, but merely a useful accomplishment.

Another German academician attacked the method of De l'Epee on no more rational grounds than Heinicke. This was Nicolai of Berlin, who attending a public exercise of Storek, proposed that one of the pupils should give an account in writing of an action which the visitor should perform himself. The challenge was accepted; Nicolai laid his hand on his breast, and the pupil designated, who had conjugated verbs and declined pronouns in the most difficult parts of their conjugations and declensions under the dictation of signs, thus suddenly thrown on her own resources, merely wrote, "*hand tie on heart.*"† Nicolai says he had intended to convey the idea of *protesting* or *solemnly affirming*. Dr. Neumann remarks that either he was a bad mimic, or the pupil a mere beginner. However he went away satisfied that pantomime was not adapted to convey abstract

* Lord Monbodo, as cited in "*Vox Oculis Subjecta*" speaks of one of De l'Epee's pupils, "whom I particularly remember, who spoke so pleasantly that I should not have known him to be deaf."

† Sicard says he merely wrote the two words *hand* and *breast*, and that Nicolai concluded the method was only adapted to teach the nomenclature of visible objects. We take the more probable version from Dr. Neumann.

ideas, and that De l'Epee's signs were good for nothing ! We have thought it proper to give what appears to be the true account of this matter from Dr. Neumann (p. 111, note,) because the version of it given by Sicard is much less favorable to the results of De l'Epee's method, as practiced by Storck. We only add that Nicolai, when De l'Epee endeavored to engage him in a discussion, only answered with very little of the courtesy proper between men of letters, that he had not condemned the method of De l'Epee, but that of Storck, and that it belonged to the latter to reply.

Heinicke was not the first in his own country to claim public attention for the deaf and dumb. There were several German teachers prior to him in time ; and of a succession of German writers, Degerando says as many as fifty, who treated with more or less detail of the instruction of the deaf and dumb, during the eighteenth and first quarter of the nineteenth centuries, several were cotemporary with Heinicke. The more distinguished early names were Kerger and Raphael, the latter of whom is briefly noticed in our former memoir.

In 1775, three years before Heinicke's school was established at Leipsic, there was published in that city, by Otho Benjamin Lasius, a "superior ecclesiastic" of the Principality of Zell, (now a part of Hanover,) a work giving a detailed account of the education of a young lady deaf and dumb from birth, the Fraulein Von Meding. This case is interesting from the fact that in the instruction of this girl her teacher confined himself to the use of writing, without any aid from a manual alphabet, (though he devised one without using it,) from articulation, or even, so far as appears, from signs, beyond such simple gestures as are indispensable in the beginning. In the space of two years Lasius met with fair success, his pupil being able to converse by writing ; and his work was in public esteem in its day ;—though

says Degerando, it does not appear that the method it describes was adopted by any other teachers.*

Cotemporary with Lasius was another ecclesiastic, J. F. L. Arnoldi, who having successfully educated the deaf-mute son of a Hessian noble, afterwards received private pupils of this exceptional class. His method was mainly distinguished by the prominence which he gave to the use of pictures, not merely for teaching the names of single objects, but also for elucidating the sense of a whole proposition. By a series of pictures, he displayed to his pupils the histories of the Old and New Testaments; and even, it seems, endeavored by the same means, like Vanin, to allegorize the doctrinal parts of religion. Though the value he put on this aid to instruction led him to desire the constant assistance of one skilled in drawing,—he nevertheless did not neglect either signs or articulation. Signs indeed, were, as you will readily believe, indispensable to supply connection and explanation for his pictures. He taught articulation where the pupil showed a facility for its acquisition, and dispensed with it where he found the acquisition of writing alone to be more easy.

Another German teacher, named Schweinhagen, is mentioned as having taught one or more deaf-mutes with success by the aid of pictures and writing.

The success of Heinicke, perhaps also his greater self-confidence and tact for winning public notice and approbation, seems to have thrown into the shade the labors and methods of his predecessors and cotemporaries. Says Mr. Day, in his able Report on the German Schools, (p. 114.) "From the school of Heinicke at Leipzig, have proceeded, directly or indirectly, nearly all the schools for the deaf

* A translation or abridgment of the curious work of De Foe, noticed at length by Mr. Porter in an early number of the *Annals*, of which the *soi-disant* deaf-mute Duncan Campbell was the hero, formed an appendix to the work of Lasius.

and dumb in Germany, with the exception of those in Austria, and a few in Bavaria. The son of Heinicke, lately deceased (1844,) became the principal of a school at Crefeld; one of his daughters was married to Mr. Eschke, principal of the school in Berlin, and another to Mr. Reich, the present accomplished director of the original institution at Leipzig; and the natural consequence is that the teachers formed at those schools, constituting the larger portion of those engaged in deaf-mute instruction, have carried away with them the preference for articulation which now forms the peculiarity of the German method."

Mr. Day however adds that the theory of Heinicke, "that thinking is impossible except through the medium of articulate words" has been very gradually abandoned by the German teachers. Says Mr. Moritz Hill of Wissenfels, one of the most prominent and influential German teachers, "thought, we must never forget, possesses an inherent activity, which is dependent on no form, whether writing or sound. True, with those who possess the faculty of hearing, thought is from infancy associated with words; but the connection is by no means, under all circumstances necessary." In fundamental principles, therefore, the modern German instructors do not differ essentially from the more modern French and American School of teachers. Their practice however, still differs widely; the Germans seeking, with indifferent success, but with obstinate perseverance, to make articulation and reading on the lips the principal instruments of thought, instruction, and social intercourse with the pupils; while the French and Americans abandoning in most cases this painful, interminable and fruitless struggle against the current, make written language the end of instruction, and an improved dialect of pantomime the principal means.

In speaking of the more eminent German teachers of our own time, we must not forget Mr. Jaeger of Gmund in Wurttemberg, whose work on the instruction of the deaf and dumb

is in high esteem ; and was taken to some extent as a model by Mr. James Cook of Edinburg, as we have stated in our notice of the "Graduated Course of Language Lessons" of the latter gentleman. (Report on European Institutions, p. 246).

Mr. Jaeger, judging from Mr. Day's Report, and from his own work, is one of the most rational and practical of the German teachers. He bestows considerable pains in the beginning, to develop his pupils' intellect, and extend the range of their ideas by means of the natural language of pantomime. His course of lessons is one of the most fully illustrated by drawings that we have ever seen. The order of his lessons seems to have been graduated with care and skill ; though *we* should not prefer to begin the teaching of verbs with *have* and *is*, in a long list of such phrases as "A man has a head. The cat has a head. The hen has a head. The fly has a head. Also the fish has a head." "I am a man. I have two arms. I can move my arms," &c. ; and an equally long list of corresponding questions. But though we may differ with Mr. Jaeger on the point of departure, there is much of value in his work ; and the care with which the meaning of household words and phrases is taught, deserves special commendation. We fear there is a tendency with some of our American teachers to neglect this essential part of instruction, in order to lead their pupils earlier and farther in the stilted language of books and newspapers.

A respectful notice is also due to Dr. Ferdinand Neumann of Konigsburg, to whose work, "Die Taubstummen Anstalt zu Paris" etc, published in 1827, we have often had occasion to refer, as one of the best authorities on the history of the art.

Turning our attention to Great Britain, we find the art to have fallen into almost total disuse, from the essays of Wallis, to the time of Braidwood, nearly a century. We read indeed of a Mr. Henry Baker, who taught some deaf-

muters, including "Lady Inchiquin and her sister," (*American Annals*. I. 187, 232,) whose age (1700 to 1774) shows him to have been prior to Braidwood, but know nothing of his methods.

According to the author (by the way much the earliest *American* writer who treats on the education of the Deaf and Dumb,) of the rare old book, "*Vox Oculis Subjecta*," (London 1783,) Thomas Braidwood first engaged in the instruction of the deaf and dumb with one pupil in 1760. A manuscript note in our copy, in the handwriting of Matthew R. Burns of London, a distinguished pupil of Dr. Watson, adds that his first essays were made "in Lawnmarket, on the south side of Edinburg." It is our impression however, that his school had a country location at an early day, from the fact related in some edition of the *Waverly Novels* that the place or farm of Dumbiadikes, immortalized in the *Heart of Mid Lothian*, was so named from Braidwood's school having been at one time located there.

Of the previous history of Braidwood, we have no account whatever, not even in "*Vox Oculis Subjecta*," in the work of his nephew Dr. Watson, or in the very brief biographical sketch contributed by Mr. Charles Baker of the Yorkshire Institution to the *Penny Cyclopaedia*. In the historical sketch of the London Asylum, it is said that "on the earnest request of a merchant of Leith, who had then a son suffering under this dreadful privation, Mr. Braidwood undertook to carry into effect the plan of instruction given in the *Philosophical Transactions*; (referring doubtless to the writings of Wallis,) and established a school at Edinburg, which was afterwards removed to Hackney. Thus many of the superior classes of society in this country were made acquainted with the possibility of teaching the deaf and dumb to understand written language." This last remark is a singular one, when we recollect how much has been said of the success of Braidwood in teaching his pupils

to speak orally. We are led to suspect that, in most cases, the pupils, like Fontenai and Lowe, when they left the watchful care of their instructor, lost their facility in articulation, and were reduced to the manual alphabet and writing as means of social intercourse. The anecdote of Lord Seaforth, one of the most distinguished pupils of Braidwood, published in the *American Annals* for April last, confirms this view of the case.*

Thomas Braidwood associated with himself his son John, about 1770, and we have intimations that the latter was even a more expert and successful teacher than his father. About 1783, they had as many as twenty pupils, several of whom were not deaf, but placed under the care of Mr. Braidwood for the cure of impediments of speech. The reputation of this "Academy" was such as to attract very eminent visitors. The favorable notices of Dr. Samuel Johnson, Lord Monboddo, and others, are quoted from "*Vox Oculis Subjecta*" in the first volume of the *American Annals*. Subsequently the school was removed to Hackney, near London, where the elder Braidwood died in 1806. Members of his family continued to engage in the instruction of the deaf and dumb for many years. I need hardly remind you of the unhappily erratic career of his grandson who came to America in 1811;—made some good beginnings in educating deaf-mutes, and as often gave way to old habits of dissipation, till he finally died a victim to the bottle.

The price set by Braidwood on his services must have been very high, since we read that one of the chief promoters of the foundation of the London Asylum was a lady, who having paid 1,500 pounds sterling for the education of her own deaf and dumb son, felt how impossible it was for the poor or even those in moderate circumstances to pro-

* A lady who expected this deaf and dumb nobleman at her house, was careful to engage a friend who could talk with her fingers, that Lord Seaforth might have some one that he could converse with.

cure the benefits of education for their unfortunate deaf and dumb children, unless aided by charity. Hence the establishment of the "Asylum in the Kent Road, Surrey," near London, founded in 1792, by the efforts of Rev. John Townsend and others, placed under the care of Joseph Watson, LL.D., a nephew of Braidwood, and conducted since the death of that eminent teacher, by his son Thomas J. Watson, whose death has recently been announced. This institution has long been liberally patronized by the nobility and gentry of Great Britain, is now amply endowed with the surplus of their benefactions, and was, till within a few years, when the New York Institution overtook it, much the largest in the world.

Neither of the Braidwoods left us anything in writing or their method. They seem indeed, like Pereira and Heinicke, to have desired to maintain a secret and a monopoly of their processes. But Dr. Watson, in a more enlarged spirit, gave to the world in 1809, a work on the "Instruction of the Deaf and Dumb," possessing considerable merit. We regret that our time and space are too limited for more than a very brief examination of it.

Dr. Watson insists on the teaching of articulation both as a means of social intercourse, (on which point however, it seems to us, he does not speak very decidedly,) and as a help to the ready conception and use of words. He says, (p. 86.) "We who hear, consider the words chiefly as *sounds*; the deaf, who have learnt to speak, consider them rather as actions proceeding from themselves. And this gives language to them, a sort of *tangible* property, which is of vast importance, both as respects its retention in the memory, and as respects one of its most important uses,—the excitement of ideas in their own minds." We agree with Mr. Porter (Annals I. 193,) "that this tangible property is gained,—and with greater distinctness, by the

manual alphabet; and as we think, with no comparative loss on the score of rapidity."

It is evidently, therefore, quite unnecessary to undertake the severe and protracted labor of teaching articulation for the sake of giving the deaf-mute pupil a better hold on verbal language, an end attained by much simpler and easier means. And the value of such instruction to deaf-mutes as a means of social intercourse may be judged by the fact that some of the best pupils of Dr. Watson himself are known to habitually communicate with those intimate with them by signs and the manual alphabet, and with strangers by writing.

Dr. Watson avails himself of the natural language of signs for the explanation of words and phrases, so far as he finds his pupils already in possession of such a language; but strongly condemns any expenditure of time and effort on the part of the teacher for the purpose of systematizing and expanding that language. That he thus ignorantly deprived himself to a great extent of the most ready and efficient instrument of instruction, is evident by the directions which he gives for teaching the meaning of new words which occur when the pupil is so far advanced as to attempt to read books. "What is to be done when we meet with a word which we have never met before? Precisely that which is done with all children, under similar circumstances; explain it by the substitution of a word of which the meaning is known, if it can be done; if not, pass it over till a favorable opportunity shall occur to show its meaning by an example. If no such opportunity ever occur, then can the meaning of that word be of no great moment to the learner." We need not say to an audience like this, that a teacher skilled in the language of pantomime, as cultivated and expanded in our schools, does not wait for the remote and uncertain chance of an actual example to explain a new word. Calling round him an ideal world, he makes the

necessary examples, in numbers and appropriateness far beyond what would probably occur in actual experience.

Dr. Watson informs us that he had formed vocabularies of substantives, verbs and adjectives. The first was composed of names of objects that could be pointed out, or illustrated by figures, (for which purpose a series of plates is annexed to his work,) the other two of such words as could be most readily explained by signs. Only the vocabulary of substantives is given in the appendix to his book. An examination of it is sufficient to show the error of the teacher who begins with any attempt at a methodical vocabulary of names. Certainly, children who hear do not begin to learn language by committing to memory the names of all the parts of the body, articles of dress, and other objects in the room or house, before learning the names of at least some of the animals, usually more interesting objects to them. It is, in our view, of no importance whatever to teach words in the order of a methodical vocabulary; and the constraint of following such a vocabulary diminishes the interest of the lessons. We would be careful to graduate the difficulties of construction or of comprehension; but any order of substantives for the first lessons is as good as another, provided short names of familiar objects are taught first. We would place a methodical vocabulary at the end of the book of lessons, for review and reference, not at the beginning.

In teaching articulation, Dr. Watson used a double spelling of words, giving the usual orthography in one column, and the spelling as pronounced in another. Of this he gives a curious specimen; e. g.

Information—en for mǎ shan.

Book—buk.

Understanding—án dàr stàn deng.

Usefulness—us ful nǎs.

The accents here placed over the *a* designate the three

sounds of that letter in hall, hat and hate. Certainly if it be necessary for a deaf-mute in order to learn to articulate the English language, to commit to memory such an uncouth and cumbrous double list of words, we cannot wonder that the results have been so unsatisfactory,* and that this branch of instruction has been so generally abandoned in Great Britain, out of the London Asylum.

Next to Dr. Watson the most distinguished of modern British teachers, is if we mistake not, Mr. Charles Baker, long at the head of the Yorkshire School, and the master in the art of deaf-mute instruction of the principals of several other British Schools. Mr. Baker put forth in 1841, "a Series of Graduated Lessons in Language and Grammar, for the instruction of the Deaf and Dumb," of which a second edition, the joint work of Mr. Baker and of Mr. Anderson of Glasgow was proposed a few years since. We do not know whether the encouragement for the second edition proved sufficient. Mr. Baker has also published several little volumes on Scripture History, Natural History, and other branches of useful knowledge, well adapted in matter and style as text books and reading books both for deaf-mutes and children who hear.

Mr. Vaughan of Manchester, and Mr. Cook of Edinburg, deserve mention as the authors of works destined to aid in the instruction of the deaf and dumb. The zealous labors of Dr. Orpen the founder, and of Mr. Humphreys, the first teacher of the Dublin Institution, ought not to be forgotten, and the zeal, talents and intelligence of Dr. Scott of Exeter, of Mr. David Buxton of Liverpool, and of others with whose names we are less familiar, afford additional grounds for the belief that the art of deaf-mute instruction is not stationary in the land of our fathers, though the sixteen or eighteen

* See on this point, Mr. Day's Remarks in his Report on European Schools, p. 212, New York Edition.

schools in the British Isles are supported wholly by private benevolence.

Passing over to Holland, we find, after a long period of neglect succeeding the early labors of Van Helmont and Amman, the art revived by Henry Daniel Guyot, founder of the Institution of Groningen, the third in size among European institutions of this class, and long esteemed one of the best conducted and most successful. Mr. Guyot like our own Gallaudet, was a descendant of one of those Huguenots who were driven from France by the bigotry of Louis XIV. There is this farther in common between them that both were ministers of the Gospel, each at different epochs, acquired the art of instructing the deaf and dumb at Paris to introduce it into his own country, and each left sons who still labor in the same career of beneficence.

It does not appear from the notices we have, that the elder Guyot's visit to Paris about the year 1784, was undertaken with any purpose of acquiring the art of deaf-mute instruction. We are only informed that having become acquainted with De l'Epee and his labors, he acquired the method of the latter, and put it in practice on his return to Holland, with such success that the Institution of Groningen soon won the favor of the government and people of Holland. Mr. Guyot himself we believe, left no other works than the institution which he built up, and the method which he improved; but his sons are distinguished in the literature of our art, among other writings, by a Latin dissertation on Roman and Modern Jurisprudence relating to the deaf and dumb; and by a voluminous Catalogue of authors and books, the fruit of immense labor and research.*

We are not precisely informed as to the nature of the modifications of De l'Epee's method wrought by Guyot. In

* *Liste Litteraire Philocophe*, etc. by C. Guyot and R. T. Guyot.—1842.

giving prominence and importance to the teaching of articulation, he differed indeed from Sicard and many other followers of the French method, but not from De l'Epee himself. Like Gallaudet, he retained the use of methodical signs, and appears to have thought that where usage had made those signs intelligible, it did not matter whether they were originally strictly natural. Degerando represents him as holding the common sense opinion shared by so many of the disciples of De l'Epee, that the deaf-mute will always think in his language of signs; and that our languages of words will only be to him what dead languages are to the learned. In this he differed both from the German school, who proposed as a main object to lead the deaf-mute pupil to think in articulate words; and from the modern French school, of which Degerando himself was the principal exponent, who proposed to attach their pupils' ideas directly to the written forms of words. Experience has shown that whatever method is followed, we must accept the fact that for the great mass of deaf-mutes educated in a school or institution, our written languages must remain foreign languages; and that, by cramping the development of their language of signs, we shall be much more apt to retard their intellectual development than to promote their scholarship.

Returning to France, we are strongly tempted to dwell on the eminent services, in action and writing, to the cause of the deaf and dumb, of Sicard, Bebian, Degerando, and a host of others, their cotemporaries and successors; but the limits of such a paper restrict us to brief notices, except of the first named, whose once brilliant and world-wide reputation gives him a claim to more particular attention.

Roche Ambrose Sicard was born near Toulouse in the south of France, in the year 1742. As his labors in behalf of the deaf and dumb began in 1786, he was, like De l'Epee, some years past forty when he entered on this novel

career. We certainly should not advise a man, notwithstanding these eminent examples, to take up the profession of a teacher of the deaf and dumb at so late an age. The requisite skill and flexibility in pantomime, (to say nothing of early mental training to the routine of the profession,) will not easily be acquired at this age; and indeed we are told that Sicard himself was an inexperienced and awkward sign-maker.

Like De l'Epee, Sicard was an Abbe or ecclesiastic. His superior, the Archbishop of Bourdeaux (M. Champion de Cicy,) one of the most enlightened and benevolent prelates of his time, desiring that the poor deaf and dumb of his own diocese should share in the benefits conferred by De l'Epee on those of Paris, selected Sicard, and sent him to acquire the method which the labors of De l'Epee during a quarter of a century had at last brought into wide and splendid repute. From Bourdeaux, a few years later, Sicard was called to Paris to supply the place of his master. The school at Bourdeaux continued to flourish under his colleague, St. Sernin, whose pupil, Gard, was one of the best educated deaf-mutes that France has seen.

Most of the immediate disciples of De l'Epee were mere imitators. Sicard was an ambitious and a very clever man, who aspired to reconstruct and improve the work of his master. He was also one of the deep philosophizers of that day, who were perpetually going back to the beginning; and rationally explaining the progress, the enlargement by accretion we may say, rather than the natural development and growth of every thing, language, religion, society, government, the world itself and its productions. Sicard gave to the world a "Course of Instruction for a Deaf-mute from Birth," which reads like a philosophical romance. Taking as his hero, his favorite and since celebrated pupil, Massieu, he represents him as coming to his instructor not merely destitute of words, but totally destitute of ideas. Together

they explore the realms of nature and art, naming, analyzing, classifying all bodies, all minerals in their mines and quarries; all vegetables in their fields and woods; all trees in their forests; all animals in their native haunts; all the parts of the body, and the parts of those parts; all works of art and science; all this multitude of words the pupil inscribes in his tablets before he is taught to write the simplest phrase. Certainly, if put to the choice, we should greatly prefer De l'Epee's exercises on the verb *carry*, after the pupil had learned some eighty names of familiar objects in the room around him.

Of course such a mass of objects was not introduced to the pupil without classification. He early learns such generic names as *mineral, vegetable, animal*, etc. It seems strange that a mind that was considered as yet incapable of grasping the simplest proposition, should be deemed able to appreciate the nice differences between the two great classes of *etres* and *choses*, somewhat inadequately translated in our language by *beings* and *things*, the former comprehending whatever is a production of nature, the latter of human industry. To show that these words have not "an existence independent and individual" but only express "modifications," the teacher writes each of them in smaller letters in the body of the noun to which it belongs, e. g. Wb He Ei An Tg, Ft Lh Oi Un Rg; Tb Ue Ri Kn Eg Y, Kt Nh Ii Fn Eg.

Upon this whimsical process, Bebian remarks that the most probable idea that a deaf-mute would form, on seeing the word *etre* (being) written within the name of some animal is that the word in little letters denotes something within the animal—its heart or entrails for instance! Sicard however deemed that, by this process he "gave Massieu the first lesson in the sublime art of thinking," and charmed with this brand-new contrivance, he resorts to it again in the same chapter, to illustrate to his pupil the distinction between *substance* and *quality*. Fearing that the

pupil, seeing two words, would suppose two objects were meant, he writes the adjective within the body of the noun, and afterwards *abstracts* it by lines which are translated by the verb *to be*. You have doubtless all heard of this contrivance, so famous in its day, but long since laid away among other philosophical trifles. Bebian justly remarks that the deaf-mute, using already in his own language one sign for the object, and another for its quality, stands in no need of this puzzling rather than explanatory process. He would be more apt to be surprised if we did not use a separate word for the adjective than that we do.

A more rational mode of giving the pupil a correct appreciation of the verb *to be* is found in the next chapter;—where half a dozen or a dozen names of objects being written in one column, as many adjectives are written in an opposite column, no object against its appropriate adjective, and the pupil's judgment is called into exercise by connecting each noun with a proper adjective by a line which is presently translated by the verb *is*. Hat *is* black, Blood *is* red, Knife *is* sharp, etc. To make the idea more prominent and complete, *we* should have preferred to introduce at once the negation, connecting the objects with *inappropriate* qualities by broken lines, to be translated by *is not*. Hat *is not* sharp, Blood *is not* white, etc.

This same verb *is* (*est* in French,) by a new half metaphysical, half mechanical process, which I have not time to dwell on, is converted into the termination of the active verb, (*est* into *e*). Here again we think De l'Epee's method of teaching the verbs by actual examples, without so much display of metaphysical machinery, the preferable one of the two. But the Theory of Ciphers, by which Sicard distinguished the parts of a proposition, must be admitted to be a valuable invention. It consisted as most if not all of you know, in placing the figure 1 over the *subject* of the proposition, 2 over the attribute, 3 over the direct object, 4 over

the preposition, and 5 over the regimen of the preposition ;
as :

1 2 3 4 5
Albert struck the table with a rod.

This *theory* has received in different hands, various modifications and developments. One of the happiest efforts at expansion and improvement was that of Professor Barnard, in the system of Grammatical Symbols, which was the subject of a paper presented by Prof. I. L. Peet at the Third Convention, (Proceedings, page 265 and on).*

A more extended examination of Sicard's course might very probably discover other particulars in which his *improvements* on the methods of his master are of doubtful value ; but time and space fail us ; and leaving his processes, we pass to his signs.

Sicard took up the unfinished project of De l'Epee, of a dictionary of signs, and produced a work in two heavy volumes, with the title of "A Theory of Signs, or Introduction to the Study of Languages, in which the sense of words, instead of being defined, is expressed in action. An elementary work, absolutely new, indispensable for the instruction of deaf-mutes, equally useful to pupils of every class, and to teachers ; adjudged worthy of a grand decennial prize of the first class, destined to the best work in the departments of morals or of education."† It is not often that the merits of a new work are so extensively puffed in its title page. As the rarity of this work has probably prevented most of you from becoming acquainted with it,

* Professor Vaysse of Paris has also elaborated and published a system of grammatical symbols, differing somewhat from those of Prof. Barnard. See Report on European Institutions, p. 112.

† The "Theorie de Signes" was dedicated with many flattering expressions, to "His Majesty the Emperor and King," (1808) though we are told Sicard was a Bourbonist.

except by report, a brief analysis of it will doubtless be acceptable.

In the preface and introductory chapter, the author, under a show of great respect, severely criticises the signs of his master De l'Epee, and gives extended specimens from the manuscript *dictionary of signs* left by the latter, to show that it embraced no descriptions of signs, merely definitions of words by words, certainly a curious circumstance. The error of De l'Epee in the invention of his signs consisted, according to Sicard, in imposing signs on words; whereas he should have waited till the pupil, having developed or perceived the idea, invented a fitting sign for it, and then have interpreted the sign by a word, not the word by a sign. Sicard's plan was, when the idea was simple, as that of a visible object or action, merely to show it to the pupil, and accept his sign. When several deaf-mutes are collected together, their sign dialects will soon blend into one, selecting such signs, where there are differences, as are most convenient, graceful and expressive. In the case of elevated or complex ideas, the teacher presents a little scene in pantomime, from which by abbreviation, a convenient colloquial sign may be derived. Nearly the whole work is composed of such collections of signs, or directions for explaining each word by pantomime. The author informs us that "deaf-mutes are very prone to Ellipsis" so that the multiplicity of signs for each word presented by his "Theory" is reduced to a small number in colloquial practice. But as he gives, (with rare exceptions,) no descriptions of these abridged signs, or "signs of reduction," his book is apt to disappoint the expectations it has excited. The collections of signs, or directions for a scene in pantomime, to elucidate a given idea, may afford useful hints for a teacher; but most teachers are capable of getting up such scenes. It is the *sign of reduction* that most embarrasses the teacher, unless he belongs to that school which is content to explain words in

pantomime, without seeking for a convenient sign for each word, or even for each leading idea.

There are two points of view in which Sicard's work provokes criticism. First, its order of arrangement; Second, the character of its signs.

It may interest you to know in what order this great master of metaphysics,—whose especial aim it was to teach language in a purely philosophical order,—arranged ideas and their corresponding words. The first nomenclature is that of the parts of man's body, "beginning with the forehead and ending with the foot;" to this succeed "articles of dress that cover the body; the aliments that nourish it; the furniture that aids man's convenience; the different places in which he dwells or which he frequents." Such is the arrangement of the nomenclature of familiar objects. To these succeed animals, vegetables, (beginning with trees,) minerals;—man and his relatives;—God, angels and saints;—elements, meteors, celestial bodies, etc;—parts of the world and geographical names;—numbers, measures, divisions of time, money, terms of commerce;—physical qualities, including defects and maladies of man;—qualities of matter that strike our senses, (*propres a frapper les sens de l'homme organique*,) beginning with colors, and ending with adjectives expressing *duration*, (as ancient, annual, modern, permanent, present, sudden, slow, etc,);—physical actions of man, expressed by verbs; (this title is defective, as the chapter includes verbs applied only to animals or inanimate things, as bleat, low, flow, fervent, etc,); finally, and the last chapter is nearly as bulky as all the rest of Sicard's dictionary of signs, we have, "Intellectual and moral actions of man, expressed by verbs, by nouns, by adjectives, and by adverbs." Where the words under a given division are susceptible of an obvious ideological arrangement, as those of the parts of the body for instance, they are so arranged. But in most of the chapters, the arrangement of words

either in the whole chapter, as with the two last and longest, or in the subdivisions, where there are such, is alphabetical. Grammatical signs are added in an appendix.

Of this order of arrangement we observe that if the design was to give an arrangement proper for the order of lessons, the alphabetical order of the principal subdivisions would be a serious disadvantage, separating widely words that are necessary mutually to illustrate and limit each other's meaning; and bringing together ideas having no relation to each other. Charity, chaste, chief, come on the same page; felicity and infelicity are on remote pages, as are love and hate; accept and refuse, etc. On the other hand, it is very injudicious and inconvenient in practice, to exhaust the nomenclature of sensible objects before teaching words expressing the simplest and most familiar actions and qualities.

The descriptions of signs, we have already remarked, are for the most part mere directions for getting up a scene in pantomime. A few of these will serve as specimens of the whole.

"The common sign of minerals is the indication of a great depth." "The sign for iron is composed of the common sign, and its particular sign, which is that of its hardness, which however becomes flexible and malleable when made red-hot in a furnace, and hammered." You will perceive that of all these signs, the last, (that of hammering a bar,) is the only one now used.

"The sign for *stone* is composed of the common sign (for mineral); the second sign is that of all the actions which serve to raise the stone from the quarry, to dress it, and employ it in the different uses to which it is destined." The sign for salt is still more diffuse; and when we read farther that the sign for saltpetre is composed of the sign for salt and stone, adding those of a gun or cannon, it is difficult

to conceive what sort of a sign or series of signs is intended to be described.

The geographical names are, for the most part, confined to indicating the situation of the country, on the map of one of the four great divisions of the world, and its boundaries; but in a few cases, signs referring to its climate, government, productions, or the color of its inhabitants are added. It is rather amusing to find our author, member of many literary and scientific societies, in the year 1808, describing Canada as bounded by New Mexico on the west, the sea east, and Florida south. Our own country he distinguishes by its form of government, and its separation from England; but gives no idea, or a very vague one of its situation. All we could gather from his account being that, if not part of Canada, it must be north of it. Inaccuracies so obvious as these, indicate singular haste or carelessness in preparing the work.

Sicard adopts the principle of De l'Epee making one radical sign serve for many words, by adding the grammatical signs expressing the part of speech, which thus become a regular part of the methodical sign for each word. Thus, the signs for *abound* being thus set forth in pantomime :

“1. Figure an orchard. 2. Represent the trees therein as bearing one year but little fruit. 3. Signs of negation. 4. Represent these same trees loaded with fruit. 5. Sign for the indefinite mood.” This last sign it had previously explained was to be changed for the sign for the adjective for *abundant*; for abstraction, for *abundance*, for the adverb for *abundantly*, etc. The sign for the “indefinite” or infinitive mood, which we have seen, with De l'Epee was the sign of seeking and not finding; with Sicard was “the signs for the pronouns I, Thou, He, She, We, You, They, with a negative sign.”

This enumeration of particulars, without giving any general

sign to comprehend them, is a very common trait of Sicard's signs. For instance, he gives no general sign for the word *color*, unless it be the sign for "seeing and not touching" which expresses when an object is figured to represent a particular color; and the sign for the French word *astre* is the enumeration of all the heavenly bodies, the sun, moon, planets, stars, comets, to which this generic word is applied.

Having given De l'Epee's sign for the verb *croire*, (to believe,) you may wish to see that of Sicard.

"1st. Sign of seeing. 2d. Shut the eyes, and indicate the eyes of another, to express that it is by the eyes of another that we see what we believe. 3d. Sign of the indefinite mood." While this sign is shorter than that of De l'Epee, it is hardly more intelligible or convenient. Indeed, in his passion for a rational analysis or definition of all words, Sicard frequently rejects signs ready formed to his hand, in favor of others which seemed to him more philosophical, but were certainly less convenient. His sign for *woman* for instance, was compounded on this wise:

"1st. Carry the forefinger to the forehead as to show the seat of the mind that thinks,—then to the heart as the seat of the will that directs toward an object.

"2d. Pass the two hands over the form of the body from head to foot, to show an extended body that lives, breathes and walks. (These two form the general sign for a man or human being).

"3d. Sign of the gorge, (upper part of the bosom and throat).

"4th. Designate, in letting fall the two arms by the side, the physical weakness which is the sign of the sex." (It is odd that this same sign is used to denote the passive participle.)

After this specimen, you will probably be satisfied that the application to words expressing familiar objects or ideas, of Sicard's principle of explaining words by a metaphysical or philosophical analysis in pantomime, is carrying it to an ab-

surd extreme. Usage would give to any simple and convenient sign for *woman*, or any other familiar idea, all the significance which usage gives to the spoken word. A philosophical definition might usefully come later; but at the beginning, is no more necessary for the deaf-mute than for the child who is just learning to speak.

It is much to be regretted that the voluminous work of Sicard should present so few examples of simple and useful signs. A very few examples of such scattered here and there, show how much the value of the work would have been increased if instead of, or in addition to the long pantomimic definitions of the master,—definitions not always clear or pertinent, it had furnished a record of the simple signs devised by the deaf and dumb for the same idea. Under the word *commencer*, (to begin,) we have the following:

“1st. Figure a sheet of paper, a writing desk and a pen. 2d. Express by signs that this sheet of paper is to be written as full as it can hold. 3d. Take the paper and imitate the action of some one who writes a few lines and does not continue writing. 4th. Sign of the indefinite mood.”

After this pantomime, which may excite the idea of beginning to write, but which is certainly defective in involving and indeed making prominent that of leaving unfinished, which certainly is not necessarily suggested by the word *begin*, our author adds, “Any other action may also be figured, such as that of piercing a board, represented by the left hand, by a gimlet which may be figured by the forefinger of the right hand. This sign is that which the deaf and dumb themselves have invented, and which they use.”

This is almost a solitary example. It shows that we are not indebted to Sicard, but to his pupils for those simple and convenient signs which Mr. Clerc brought to America, and the use of which has been transmitted from hand to hand among teachers and pupils, as the art has extended.

We cannot better conclude this notice of Sicard's works,

than by repeating the current judgment of the deaf-mute public of Paris and France on the respective merits of De l'Epee and Sicard, as recorded in our "Report on European Institutions," (pages 97-8.)

"The memory of De l'Epee is still cherished by teachers and pupils with a religious and enthusiastic veneration. On the other hand, his successor Sicard, though enjoying in his own day so brilliant a reputation, is now held in very moderate repute. In the general sentiment, De l'Epee is the 'father of the deaf and dumb'—the self-sacrificing teacher who devoted to them his fortune and his life,—the first who won for the indigent deaf-mutes a place in the hearts and in the prayers of the Christian public, and secured to them a hold on the sympathy and assistance of the benevolent and powerful,—the first to discover and put in practice a mode of instruction that admits of collecting the deaf and dumb in schools, so that one teacher can give lessons to a numerous class at once, whereby he made possible the instruction of those, far the largest part of these unfortunates, who could not hope to occupy each the entire time and care of a well qualified teacher. True, his immediate success was but moderate, and he left his method imperfect, but his advent was still the dawning of a far brighter and happier day for the deaf and dumb than the world had yet seen.

"On the other hand, the titles of Sicard to respect, reduce themselves to the merits of his methods; and here he is found especially wanting. He was not the sun that dissipates the morning clouds, but the lightning that breaks through them to dazzle and lead astray. It is held that his processes, so much admired in his day, were adapted to captivate the imagination of those who attended his public exercises, but that in most cases they were real hindrances to the pupils' progress; and that far the greater number of his pupils, painfully conducted through a long series of metaphysical labyrinths, came forth with an irremediable

confusion of ideas on the subject of language. Even Massieu, whose fame a few brilliant answers given at public exhibitions have spread through the world, was, after the testimony of those who knew him best, unable to write a page in correct French, or to follow out to any length, a consecutive chain of reasoning. Clerc is almost the only decided exception to this judgment passed on the pupils of Sicard; and his case only shows what a pupil of rare talent may become, in spite of the defects of the system under which he was trained. Such is the prevalent judgment passed on Sicard in Paris. I only report it."

I trust you will pardon me if I continue my extracts, repeating what, in the Report cited, I have said of Bebian, a notice of whom is next in order.

"In the declining years of Sicard, Bebian, who holds, in the esteem of the deaf and dumb of Paris the next place to De l'Epee, rose like the sun partially dispelling the clouds. To a power and facility of expression in the language of pantomime which, in the estimation of his admirers, has been rivalled by no teacher before or since, he joined a depth of thought, practical common sense, and pungency and grace of style, rarely found in union. By his efforts and influence, both the laboriously developed system of methodical signs, (so far as those signs represented words and not ideas, or were arbitrarily devised to dictate grammatical particles and terminations; and in spite of the rational or metaphysical methods of explanation set forth by De l'Epee and Sicard, the tendency of the system in the hands of their followers was to produce a set of signs recalling words and not ideas,) —and the pompous and imposing metaphysical processes of Sicard were put aside; and at Paris at least, gradually went into total disuse and oblivion. For these circuitous and cumbrous artificial instruments, Bebian substituted methods more natural, simple, direct and efficacious. Arranging the subjects of instruction, and the grammatical difficulties of

language in a regular philosophical progression, so that each difficulty overcome should serve as a stepping-stone to the next,—by a few simple gestures, chosen with such admirable tact that they conveyed neither more nor less than the precise idea to be communicated, he reached at once the intelligence of his pupil, and imparted to every written phrase life and significance. The main features of his plan were the careful graduation of difficulties, and the early employment of the words and forms already taught in forming little narratives and dialogues adapted to the pupils' comprehension. He made much use of design, and of a kind of written formula; by which the value of grammatical terminations and particles was deduced, by a kind of diagram, from their elements, e. g.

$$\begin{array}{l} \text{A book} \\ \text{A book} \\ \text{A book} \end{array} \left\{ \begin{array}{l} \\ \\ \end{array} \right. = \text{books, or } \begin{array}{l} \text{I} \\ \text{You} \\ \text{He} \end{array} \left\{ \begin{array}{l} \\ \\ \end{array} \right. = \text{We, \&c.}$$

"Almost the only trace of the labors of Sicard, which Bebian preserved, is the celebrated theory of ciphers, applied to mark the parts of a proposition, and to decompose the elements of a sentence.

"Some of the most distinguished pupils who have ever honored the Parisian or any other institution for deaf-mutes, Berthier, Lenoir, Forrestier, etc, still live to attest the ability and success of this remarkable instructor."

It is much to be regretted that a feud originating in trivial causes, between Bebian and some of the officers of the Parisian school deprived the latter of his valuable services. Sicard died in 1822, and since his death and the retirement of Bebian, (who died in the West Indies in 1839,) this venerable institution has been practically without a head, so far at least as its department of instruction is concerned. A ludicrously serious attempt was made in 1832, under Mr. Desire Ordinaire, to carry out the theories of the late Baron

Degerando, (whose celebrated work on the education of the deaf and dumb we have often had occasion to cite;) and make the teaching of articulation and reading on the lips general with all the pupils. But a brief experiment sufficed. And though attention is still paid in this school to exercises in articulation, they are confined to the exceptional cases where there is a rational prospect of benefit; and form no part of the systems of instruction pursued in the classes.*

The Baron Degerando, though not a practical teacher, deserves more particular mention, for his labors in behalf of this institution, and for his voluminous work on the education of the deaf and dumb so often cited. But space fails us, and we leave him with less reluctance that a full biographical notice by his niece, (long a teacher in the Parisian school,) translated by Prof. Edward Peet, may be found in the *American Annals* (Vol. IV. p. 178 and on). His nephew, Edward Morel, long a distinguished professor of the Parisian school, and more recently at the head of the institution of Bourdeaux, which has had to mourn his loss within two or three years, is known to most of you as the accomplished editor of the *Circulars* and afterwards of the *Annales*. His labors have been chiefly confined to reviewing the works of others. A study of his writings would be useful to teachers, not as presenting a Course of Instruction, but as affording useful hints what to aim at and what to avoid in such a course.†

Other French teachers yet on the stage of action, Cha-

* Dr. Itard, long the physician of the Parisian Institution, deserves mention for his researches on the causes and cure of deafness; and as the founder of the class de perfectionnement, leaving to that end a large part of the savings of his long and laborious life.

† It has been a favorite object with some of the professors of the Parisian school to carry out the idea of a methodical vocabulary, in which not merely some but all the more common and necessary words of a language should be arranged in a strict ideological order. Mr.

zottes of Toulouse, Piroux of Nancy,* and perhaps others, not forgetting the deaf-mute Forrestier of Lyons, have prepared series of Lessons which it might be useful to analyze, if time and space allowed. It may be said of them in general, that they repudiate Sicard's plan of beginning with a methodical nomenclature of some thousands of words; and introduce the pupil to complete sentences, either in the first lesson like Chazottes, (see the specimen of the lessons of his pupil Pelissier in the appendix to our European tour,) or at a very early stage of the course. A different plan is however followed in those Italian schools that use the work of Pendola, the eminent founder of the school of Sienna, who appears to have borrowed from the late Assarotti of Genoa, and the latter from Sicard, the principle of beginning with a long half alphabetical, half ideological vocabulary of nouns.

The name of M. Recoing ought to have been mentioned among those later French writers who have labored in behalf of the deaf and dumb, and recorded their experience and inventions for the benefit of others. This gentleman devoted himself with much success to the education of his own deaf and dumb son. In teaching language, he relied principally on *usage*,—that is, on the explanation of words and sentences by the circumstances in which they are used,—a process only differing from that by which children who hear learn language, in that words presented to the eye cling much less naturally to the memory than words spoken to the ear, and are moreover more tedious and far less convenient as instruments of communication. M. Recoing endeavored to les-

Valade Gabel is understood to have had this matter in hand. But as nothing has been heard of it recently, we presume the great difficulties of the task proved insurmountable to him.

* Piroux attaches much importance to the manual alphabet, as the instrument of thought and communication for deaf-mutes.

sen the last named disadvantages by the use of a syllabic manual alphabet, by which we are told, he could communicate to his deaf and dumb son a sermon or other public discourse word for word; *pare passu* with its delivery. According to the accounts we have of it, this syllabic alphabet was so arbitrary, depending chiefly on the correspondence in numeral order of a list of syllables or rather groups of letters, with a series of positions of the hand and fingers, that its acquisition must have been a very heavy burden to the memory.

There yet remain one or two French teachers who challenge notice from the singularity of their views with respect to the language of signs.

The Abbe Jamet of Caen, had already engaged in the instruction of the deaf and dumb before he became acquainted with the methods of De l'Epee and Sicard. Adopting the principle which has been popularly (perhaps erroneously) ascribed to De l'Epee, that signs were necessary as intermediaries between written words and ideas, he severely criticised the Theory of Signs of Sicard, as presenting only scenes in pantomime, instead of furnishing signs that might become the equivalents of words and the immediate machinery of thought.* He went farther, and insisted that as we have words, ideas, and pronunciation, the pronunciation never varying for a given word, how diversely so ever used, so the deaf and dumb must have words, ideas, and pronunciation, the ideas being developed in pantomime, and the pronunciation for them consisting in a simple sign for each word, representing the word only, and not varied with any variation of meaning in the word. He sought indeed, for signs that should have strict analogies with the thing signified; but as Degerando well observes, the more analogical or significant

* Not knowing says Degerando, that in the Parisian school, simple signs were in practice, substituted for these scenes in pantomime.

a sign is for one sense of a word, the less adapted it is when the word is used in a different sense. Specimens of his signs however, may be some interest to teachers.

His sign for the verb *to be*, was formed by describing a vertical circle with the forefinger, and the same sign, accompanied by the sign for adjective, expressed the word *essential*. Sicard's signs for this word consisted in examples in pantomime, illustrating the contrast between *essential* and *accidental*. What his sign for reduction was for this word, he gives no hint. To us, Jamet's sign seems quite as arbitrary as the word, but might be convenient when it had acquired significance by explanation and usage.

Jamet's sign for *sentiment* was "1st. Figure the action of smelling something, supposed to be held between the thumb and forefinger of the right hand. 2d. Sign of abstraction. Note, if this word is taken in its figurative sense, the hand is also laid on the heart." In this note, the author departs from his principles, by varying the sign of a word without any variation in the word itself. But even with this addition, the sign is ludicrous enough, when we apply it to such a phrase as a *sentiment of respect*.

Another French teacher, M. Dudesert, trained in the school of Jamet, carried the principles of the latter to a more consistent conclusion. According to him, the sign that served instead of the pronunciation of a word ought not to have any analogy with the thing signified, but to be entirely arbitrary. His signs, consequently, were merely a kind of manual stenography. And he thus avoided the inconvenience of expressing a word by a sign that, however suitable and significant in one sense, was therefore the more unsuitable and perplexing when the word occurred in a different sense. He went farther, and proscribed the use of the language of pantomime altogether, as actually hurtful to the pupils' progress, from its want of clearness and precision. Observing that his predilection for pantomime gives the

pupil a disgust for written language, M. Dudesert would give him no other means of communication than his arbitrary signs, and the words they represent, trusting to his acquiring the meaning, as children learn the meaning of spoken words, by usage and occasions. The *ultraism* of these views demands for them a passing notice. It is not probable they will find acceptance among us or our successors.

Casting the eye over other countries of Europe, we find nothing of sufficient interest to demand extended notice in a sketch so restricted as this, except the general fact that the cause of deaf-mute education has been slowly but surely gaining ground, till now, in almost every State of Europe except Turkey, provision is made by the government, or by private benevolence for the education of a certain number of deaf-mutes. Some few States even (an example emulated by several of the States of our own Union,) extend the provision to all the deaf and dumb within their limits.

Sweden possesses an institution founded as early as 1808 by the Chevalier Borg, and still directed by his son,—in which the State provides for seventy deaf-mutes; and conscious that this provision is lamentably insufficient, pains have been taken to impart some knowledge of the art of deaf-mute instruction to the teachers of the country schools. In Denmark to its lasting honor, provision is made for all, and throughout Germany, either for all the deaf and dumb or a large portion. There are also schools in Russia and Poland, deriving, like that of Sweden, their method from Paris, and their chief support from the government. Spain, where the art had its origin, after more than a century of apathy, was roused to new efforts by the example of De l'Epee; and the "Royal College of Deaf-mutes" is understood to be flourishing at Madrid under the direction of Ballasteros, the successor of Alea and Hernandez.

Republican Switzerland has not been behind in this work

of humanity. One of the earliest disciples of De l'Epee was Ulrich, who opened his school at Zurich, where a school still exists, though we believe it has passed over from the French to the German method. The former method however, still prevails at the institution of Geneva, directed by the deaf-mute Chomel, a pupil of Sicard, and perhaps in others of the ten Swiss institutions.

Here we owe honorable mention to Mr. Henri Hirzel of Lausanne, though the institution which he directs is one for the blind, not for the deaf and dumb, on account of his eminent success in teaching a blind deaf-mute, James Edward Meystre.

The Abbe Carten, of Bruges, in Belgium, who is perhaps best known to you for his labors in behalf of another blind deaf-mute, Anna Temmermans, deserves mention also as an able and somewhat voluminous writer on the History and Principles of our Art. In common with the instructors of Belgium generally, he belongs to the French School, having studied the method at Paris.

The state of deaf-mute education in Europe presents cause both for gratulation and hope. There are not far from one hundred and eighty schools for the deaf and dumb in that continent, of which about eighty are in Germany, and over forty in France. Of these, one half have come into existence within the last quarter of a century; and not only is the number of schools increased, but the schools for the most part, are larger, and better provided with teachers, books and apparatus.

Turning to our own country, we feel that little need be said on events so recent and so well known to most of those who hear us, as those connected with the first introduction into this country of the art of deaf-mute instruction. How we made so narrow an escape from adopting, in the first place, the system of Braidwood instead of that of Sicard and Bebian, you probably all know. A Braidwood was ac-

tually in this country, making beginnings that might have grown to institutions, had he not fallen under old habits of dissipation. And the venerated Gallaudet was only prevented by the jealous selfishness and exclusiveness of the contemporary British teachers from acquiring and bringing across the Atlantic their method instead of that of Paris. That we thus had at the outset, the advantage of that system to improve upon, which is best adapted to our circumstances, and most capable of improvement, seems specially providential. And that Laurent Clerc, the best of Sicard's pupils and the ablest of his assistants, should have come over with Mr. Gallaudet to put that system in practice should be regarded as another special providential favor.

Messrs. Clerc and Gallaudet so far retained the use of methodic signs as to have the means of dictating sentences word by word; but, following the spirit of De l'Epee's own method, they were careful to give life and significance to those signs, and to give clearness and precision to the pupil's ideas by explanations in pantomime, of which both those eminent teachers were expert masters. In such hands, the system of methodical signs was certainly not liable to the objection justly made to it in the hands of inferior teachers;—that it merely enabled the pupil to write from the dictation of his master without his having any idea of the meaning of what he wrote.

While the influence of the writings of the later French School has given many of our younger teachers a prejudice against the whole system of methodical signs, they have found an able and zealous defender in Mr. Jacobs, of Kentucky, who goes we think even beyond De l'Epee and Sicard in his zeal in their behalf, holding their intermediation between the written word and the idea as necessary as for us is that of the spoken word. That De l'Epee held this ultra opinion, we have shown to be at least doubtful; and though it is so common to associate the name of Sicard with the system of

methodic signs, under the impression that their multiplication and improvement was the labor of his life, it appears from his published works that he occupied himself very little with methodic signs, if by that term we understand simple and convenient signs, equivalent to given words; the main object of his labors being the development and explanation of ideas by scenes in pantomime, or diagrams on the blackboard.

It has been said that the human mind will not remain stationary in any art or science. It must have progress or at least motion in some direction, right or wrong. While Mr. Jacobs, in his zeal for methodic signs, has exemplified the advance in one direction, most of our other schools show progress in an opposite direction; relying mainly on the colloquial language of signs as the best means of mental development and instrument of instruction for deaf-mutes, but endeavoring to enable their pupils to attach their ideas directly to written words, either as the only *simple* signs for such ideas, or as the *synonymes*, not *representatives* of their corresponding signs. In most of our schools, the order of introducing the difficulties of language is determined by the use of the elementary work prepared some years ago for the New York Institution. We are far from supposing that either our methods, our signs, or our text books are so nearly perfect that there is no room for progress in the right direction.

And the condition of our schools is favorable for such a progress. In no country in the world has the cause of deaf-mute education made more rapid advances than it has in this country during the last thirty years. Most of our twenty institutions have acquired that degree of favor with the Legislatures and people of their respective States, that will encourage their conductors to zealous efforts; the biennial assemblage of teachers in our Conventions prompts emulation, and enables each to profit by the experience and reflec-

tion of the rest; and we have a periodical in which the fruits of experience may be placed on record; in which also, light may be struck out by the conflict of opinions, and suggestions presented that may awaken useful trains of thought, or incite to experiments by which the comparative value of methods may be tested.

We trust, therefore, that, great as has been the progress among us of the cause and of the art of deaf-mute instruction, both are destined to make greater progress in the future. With full faith in the correctness of certain fundamental principles,—to which there are few dissentients among us, we still see room for much improvement in minor practical details. The preparation of suitable elementary works is little more than begun. Many of our processes of instruction are capable of improvement. Our dialect of signs will doubtless become more copious and precise. The circulation of teachers from one school to another will spread the traditional knowledge of improvements. And we have the means, in the Annals, and in the Proceedings of our Conventions, of placing upon permanent record many valuable suggestions, hints for improvement or results of experience that might otherwise die out with those who have them in keeping. We have moreover still to labor in behalf of the deaf and dumb, in urging their claims to the means of education, slowly and partially conceded hitherto, till the legislation of every State in the Union shall no longer leave any thing to desire on that point.

If, as we self-complacently hold, we occupy a higher stand-point than was attained by our predecessors, whose labors we have just passed under review,—our results more uniform,—still we are indebted to the labors of those pioneers, who first essayed the untried path,—profiting as well by their mistakes as by their discoveries,—that we have been able to go farther and higher than they did. Let us then, while noting their errors for our own warning and instruc-

tion, do honor to their zeal, industry and benevolence. And let us so use our advantages that the great inheritance entrusted to our keeping, accumulated by the successive labors of a De l'Epee, a Sicard, a Bebian, and many others only less eminent, shall be faithfully used for the benefit of the deaf and dumb of our generation, and transmitted, not without valuable additions, to those whom Providence shall raise up as our successors.

After reading a portion of the preceding paper, Dr. PEET desisted, and remarked :

I wish, with the permission of the Convention, to retain this paper in my hands a few days, that I may supply the incompleteness that now characterizes it, especially in allusion to the great efforts to benefit the cause of Deaf Mutes, by our distinguished friend and companion, the late Mr. GALLAUDET. I also wish to refer to some libraries. If allowed this privilege, I would esteem it a favor. This paper would then form a connection with the other papers, tracing the history of the art from the time of Moses, so far as any allusion is made to the Deaf and Dumb, through the Justinian age, down to the establishment of Institutions, and to the present time.

Mr. TURNER—I presume there will be no objection to Dr. PEET's finishing the paper for the printer. I will inquire how soon the papers of the Convention will be wanted for the press.

Mr. GILLET—The reporter will have his copy of the Proceedings ready before he leaves the Institution. If the members of the Convention wish to have the manuscript report sent to their respective Institutions for their revisal, we request that it be not detained, as we want to get it out before the session of the Legislature.

Mr. TURNER—I must ask for this little communication of mine, for a time.

Mr. GILLET—I will just renew that request that when these Proceedings are sent to the different Institutions, they be not detained longer than is absolutely necessary. I did not get the Proceedings of the last Convention until the ensuing winter had almost passed. They came while I was away from home, and when I returned I immediately made the corrections. If there are persons who want them sent to their respective Institutions, I would thank them to let me know.

Mr. TURNER—It is for the Convention to say whether we will have the speeches published as taken down by the reporters, or sent to the different persons to revise them for the press. It is a matter of some importance that there should be uniformity in this thing. If one speaker has the privilege of writing out his remarks at leisure, and another has not, it is injustice. If we all consent to let the speeches go as recorded by the reporter, it must be so understood; but if revised by one, they must be revised by all.

Dr. PEET—There have been utterances made here, during this Convention—*jeu d'esprit*—repartees—remarks and allusions—which pass well enough at the time, but if taken down and printed, would perhaps seem undignified, and possibly, appear as though there were some design to cast reflections upon persons who are absent. So far as I am concerned, that is not the fact. There has been an allusion made to the time of publishing the proceedings of the last Convention—the delay—the number of copies printed—the want of replies to certain letters, which I think it would be well to pass over. I did not intend, in any remarks I made, to cast any reflection on the Chairman of the Committee on Publication. He is a personal friend of mine, and I am not willing to hurt his feelings. I think, therefore, the members of the Convention should have the opportunity to revise the

report, though there is no doubt of the reporter's accuracy.

Mr. STONE—For the reason that our reporter is a very accurate reporter, there is the more necessity for the revisal, as there may have been things said here that will not add to the value of the publication. That report is to be a valuable document for future reference. It has always been the privilege of a member of the Convention to revise his remarks, and sometimes, when he had not in debate brought out his idea as he wished it, to add something. I hope that the remarks of Mr. GILLET will be regarded by all, and that they will not keep the MS. long at each Institution, but revise and pass directly round.

The CHAIR—Would it not be well to have it understood that it shall not be kept over one week at each Institution?

Mr. STONE—Yes sir.

The CHAIR—Then let it be understood that the Proceedings shall be sent around with the understanding that they are not to be kept over one week, and then to be forwarded to the next Institution.

CHAIR—It has been thought proper that those gentlemen who have been invited to sit with us during this Convention, might have an opportunity for a few moments, if they desire, to say anything they may wish to say. They have a right to speak in our Convention, and we shall be happy to hear anything that they may wish to say. There is an opportunity now for five minutes.

Mr. GILLET—I see present some individuals who have been invited to sit in the Convention, whose names have not been announced on the list. Prof. Crampton, Rev. Mr. Bristow, Rev. Mr. Tupper, Prof. Saunders and Dr. Reed, are the gentlemen alluded to.

Prof. J. B. TURNER—*Mr. President*: I thank this Convention for the opportunity to say a word, although I know not that I can say aught to profit or interest them.

I have watched the progress of this and other similar In-

stitutions in the United States with intense interest for over twenty years. I perceive that these teachers assembled here look upon themselves only as the teachers of a few thousand Deaf Mutes in this great Republic; and that their twenty or more Institutions scattered over this broad land, are only the rallying points for these few thousand unfortunate pupils under their own special benevolence and care.

But I am constrained to regard them in a far different light—not merely as the teachers of a few Mutes, but as the teachers of all other teachers, yea, even of Nations and of States; the great apostles and martyrs of a new educational age that now is, and of a still more glorious one that is to come.

Nor need this view surprise us; for growth and progress in our world is ever upward, from the apparently lower to the higher orders of matter and of being. So it is also in all human work. We ever begin at the bottom and build upward; geologically the coarser and lower forms of life came before men; all things now grow from the earth upward, and the oak is still an acorn first. So in morals, so in education, so in everything; it was not the exalted and conceited Pharisee, but the humble fishermen who were made the apostles and martyrs of a new faith, the almoners of a new light and new life to the world.

These Pharisees knew *it all* before Christ came, just as the old quack doctors and teachers in education knew *it all* before the teachers of the Deaf and Dumb came; the one pounded Latin, much as the other did faith, into the human race—*secundem artem*—and knew certainly there could be no better, if indeed any other possible way. Before the gentleman alluded to this morning started out in his new career of light and of love, the whole world seemed sunk in an abyss of real darkness, (though mis-called light,) which their then existing systems of education seemed to have no power to dissipate, scarcely to reveal. They had, indeed, a

tread-mill round of culture for a favored few, based almost wholly on authorities, dogmas and opinions, admitting no test beyond the book, and no authority or proof above the teachers—and even in teaching this miserable jargon, (called learning,) the laws of all mind, and of all sense, as well as of all humanity, were incessantly violated by the teachers themselves. How vastly different the state of our Institutions and Schools on this Continent now! Science, fact, truth, the eternal laws of nature, of mind, of health, of right and of wrong, of duty and of destiny, have, to a goodly extent, at least, taken the place of mere words, languages, dictions, dogmas and authorities.

Now, I do not say that this great change is attributable, solely, nor yet perhaps mainly, as a whole, to the teachers of our Deaf and Dumb schools; but I do say that they have labored more, and suffered more, in this great and good cause, than any one other class whatever; and that we could ever have advanced any one of our educational interests, even as far as we now have, without their pioneer labors, in the great morass of unexplored mind, and their cheering shout of triumph, ever beckoning us onward to new fields and new victories, I do not believe. It was their lot to work the hard iron of human nature, like those who smelt, and forge, and file the relentless ores for our great engines of the ocean and the land; and they were obliged to work with *thought*, with *patience*, and with *care*; and we never could have perfect master-mechanics, either in matter or in mind, till these hard and obdurate materials were assayed and wrought and conquered; and that, in both cases, alike led to an easy victory in all else. I remember well the bright gleams of light which that great apostle of American Mute Education, Mr. GALLAUDET, threw into all our Schools, and especially into our Sunday Schools, through his books, his writings, and his presence in many States and lands. And in this same pathway of life and light, many

other similar apostles and martyrs have trod, though wearily, still worthily and triumphantly in his footsteps.

In this regard, then, I count these teachers not simply as the teachers of a few Mutes, but as I have said, as the great apostles of a new era of education, already partially come, and I trust, soon with its full millennium glory to dawn upon our world. But still, not without your further aid, your continued example, and toil, and patience, and apostleship, and even martyrdom, if need be, in a moral, though not literal sense. For you are compelled to deal more directly with mind, with thought itself, in its very essence, than any other class of teachers of equal numbers. You are less likely, therefore, to be befogged with mere forms, mere verbiage, with mere sound without sense, than most of the rest of us. Hence there will be a thoroughness and explicitness about both your investigations, your methods and processes, and a direct practicability and use about all your ends and aims, not often to be met with in other quarters, but of the rarest use when seen and applied by all others. You are compelled to begin to teach where God, and nature, and common-sense, have decided that all human beings should first be taught, namely in "*things nearest to them, and most directly useful to them,*" though the schools have often given a reverse decision. Here, too, you have done, by your example and your unequalled success, a great and good work. And when I look upon these gardens, and grounds, these varied shops, and arts, and industries, so joyfully and successfully taught and learned by these Deaf Mutes, in connection with their books and lessons which they study from day to day—when I see them day by day becoming not only more learned, but more hale, hearty, buoyant, happy, industrious, and useful to themselves and to the world, I think what a great pity it is, that thousands of our rich grammar-school masters and boarding-school misses, had not been born Deaf and Dumb, that they, too, might have acquired the substantial elements

of a sensible and humane American education. But I hope that you, as the apostles of this great work, will yet force it upon their notice, and bring its blessings to their doors.

But yet, once more. You are also the teachers, or at least, as I hope, the *trainers* of States.

The great work of Education, I think, gentlemen, can never be fully completed till States, yea, whole Nations, learn to provide and care for it in all its parts and branches. But States are at present selfish, awkward, and unwieldy things, hardly capable of managing themselves, to say nothing of other interests; and if intrusted, as they now are, with all the interests of education, they would probably pervert or destroy them. But they must, and will learn in time, to do this, and do it well, too. What are these States and Empires for? is it merely to fight battles, talk politics, organize parties, foment wars and revolutions, collect revenues to feed themselves, build prisons and hang felons, made such mainly by their own example, or at least by their neglect? Or are they to train up a new generation, peaceful, industrious, and wise, and therefore fit to govern themselves without wars, or uproars, or gibbets even?

They must learn to endow and manage successfully not only our common schools, but our higher Institutions of all sorts, and this will take a long time; and during a part, at least, of that long time, we must, gentlemen, send these States, too, to school to you, and when they have well learned to manage discreetly the Institutions under your care we can then trust them with some others, and we will too. Here again I think you are working up a social interest from the old granite rock of human society, which our own age has scarce yet discovered, much less fully appreciated, and here again I find you as before, the apostles and martyrs of that great educational work yet to be done in the land—that final millennium day of human culture, when “Kings shall be its nursing fathers, and Queens its

nursing mothers;" when youth shall be taught what manhood is to dare and to do, and age to rest and rejoice in; when all lands shall be clothed with new light, and all homes teem with new industries and new joys.

Mr. MacINTIRE, from the Committee on Publication, offered the following resolutions :

1. *Resolved*, That in the opinion of this Convention it is highly important that those engaged in the education of the Deaf and Dumb should have a periodical to advocate the cause in which they are laboring, and that it is expedient and practicable for those having the management of the different Institutions for the Deaf and Dumb in this country to sustain such a periodical.

2. *Resolved*, That the American Annals of the Deaf and Dumb, as heretofore published, is, in its main features, such a periodical as is needed, and that the Convention approves of its form, size, price, time of issuing, and general appearance, and recommends its continuance.

3. *Resolved*, That this Convention elect three persons, to serve for two years, and until the next Convention, as an Executive Committee of the Annals, to whom shall be committed the control and management of the periodical, and who shall have power to appoint an editor, or editors, and fix their compensation, and do all other things which they, in their judgment, may deem necessary for carrying on the enterprise.

4. *Resolved*, That the Executive Committee, as soon after their election as may be practicable, shall apply to the Superintendents or Boards of Trustees of the several Institutions in the United States, and solicit from them their aid in support of the work, and if such a number of Institutions shall be found willing to pledge themselves to the payment of any deficiency that may occur in the necessary expenses that may be incurred, over and above the amount that may be received from subscribers, in editing and publishing the work, in proportion to the number of pupils in each, as will in their opinion justify the undertaking, then they shall proceed to elect an editor, and make all other arrangements necessary for having the periodical issued, and they shall continue its publication, on the terms and conditions expressed in these resolutions, for two years and until the meeting of the next Convention.

5. *Resolved*, That individual subscribers, and Institutions, which do not pledge themselves to a joint support of the work in proportion to the number of pupils in each, shall be charged per number at the rate of one dollar per year.

6. *Resolved*, That those Institutions, including the New England Gallaudet Association, which shall pledge themselves to make up in proportion to the number of pupils in each, any deficiency which may be incurred in the necessary expense of the work, aside from the amount which may be received from individual subscribers, shall be charged per copy at the rate of the actual cost of publication.

The resolutions were adopted.

Mr. STONE moved that the Convention proceed to elect the Executive Committee for the Publication of the Annals, by ballot.

Agreed to.

The Chair appointed Mr. KINNEY, teller. The Convention then proceeded to ballot for the members of the Committee, which resulted in the election of Messrs. W. W. TURNER, H. P. PEET, and COLLINS STONE.

Mr. G. C. W. GAMAGE (Deaf Mute), of New York, offered the following resolutions. They were read by Mr. EDWARD PEET :

WHEREAS, The American Convention of Instructors of the Deaf and Dumb, learn that the venerable LAURENT CLERC, now being far advanced in years, has recently tendered his resignation as Professor at the American Asylum for the Deaf and Dumb, where it is worthy of remark that he has distinguished himself as a faithful and accomplished Professor for forty years, during which time he has enjoyed the universal confidence of those who know and honor him; and, WHEREAS, he has already been relieved from his long labors at the Asylum, and thus retired to the bosom of his beloved family; therefore,

Resolved, That in consideration of his truly noble and meritorious services to the cause to which they have long been devoted, the services of ex-Professor CLERC will be perpetually cherished with profound gratitude and affection in the heart of every American Deaf Mute, as well as every speaking person who takes an interest in this class of the community. Deaf Mutes especially will cherish his memory, for they cannot forget that they, since the successful erection of the first American Asylum for the Deaf and Dumb, followed by other similar Institutions throughout the United States, have been rescued from the thralldom of total ignorance and heathenism, and thus raised to an enlightened

knowledge of the truth of religion through the indefatigable exertions of both Mr. CLERC and the lamented and much-beloved Dr. GALLAUDET.

Resolved, That Mr. CLERC justly deserves to receive a debt of gratitude from each Institution for the Deaf and Dumb.

Resolved, That whenever he contemplates visiting any of the Institutions for the Deaf and Dumb, in which he doubtless takes deep interest, he will, like the glorious LA FAYETTE, who re-visited the United States after his long absence, be everywhere welcome.

Resolved, That as long as Mr. CLERC lives, we cordially wish him happiness and prosperity.

Mr. EDWARD PEET—These resolutions are entirely original with Mr. GAMAGE. They were just now handed to me by him.

The resolutions were adopted.

Mr. MACINTIRE moved that the report of the Committee on Course of Instruction be taken up, and ordered to be printed with the Proceedings of the Convention.

Agreed to.

Mr. MACINTIRE called up the report of the Committee on Arbitrary Signs, and moved that it be taken from the table and ordered to be printed.

Dr. DUDLEY PEET suggested that the definition of the signs be written out and printed.

The CHAIR said the report would be written.

Mr. CHEEK remarked that some of the signs were objectionable.

The CHAIR remarked that as there was no time for debate, and as some of the signs were perhaps objectionable to members, it would be the best course to present each of the signs in the same order in which they were given in the report, and if objection was offered to any word, let it be stricken out; but if there was no objection, let it be printed in the report of the Convention.

The signs were then taken up in order, and those for the words *time, weight, size, color, metal, animal, Congress,*

Legislature, Directors, and Cabinet, were received without objection.

The signs for the words *circumstance* and *character* were objected to, and stricken out.

The question on the adoption of the report as amended, was put, and the report adopted.

Mr. CHEEK—It is perfectly understood, that the Committee write out a description of these signs.

The CHAIR—Certainly.

Dr. PEET offered the following preamble and resolutions :

WHEREAS, The great object of the Institutions for the Deaf and Dumb is to give them an education, intellectual and mechanical, by which they can minister to their own wants, and contribute, like other good citizens in the corresponding walks, of life to the productive industry of the country ; and

WHEREAS, Some of the former pupils of our Institutions, unmindful of the lessons of instruction which they have received, to labor with their own hands for their support, go about the country selling the Manual Alphabet and other small wares, holding exhibitions, and making appeals to the benevolent for aid on the score of their being Deaf and Dumb, thus bringing the cause of Deaf Mute education into disrepute ; therefore,

Resolved, That this Convention discountenance and wholly disapprove of this vagrant course of life ; and earnestly recommend to the officers of our public conveyances to give them no facilities for traveling, but place them upon the same footing in this respect with other passengers.

Resolved, That we earnestly recommend to all benevolent citizens, and the public at large, to discourage and turn a deaf ear to all appeals for aid made by Deaf Mutes who are able to support themselves, and thus unite with us in bringing to an end the system of vagabondism wherever it prevails.

Resolved, That the highest benefit which can be conferred upon a Deaf Mute is not in the bestowment of charity so called, but by aiding him to obtain a situation in which he can support himself by his own labor, and thus secure his own independence.

Dr. PEET—In support of these resolutions, I have to say that there are several cases in which pupils of different In-

stitutions, scattered about the country, are making appeals to the public because they are Deaf and Dumb. They prefer to live by their wits rather than the labor of their hands. They can get facilities for traveling on the railroad furnished them because of their misfortune, while they are as capable of earning their livelihood as persons in the same walks of life who can speak and hear. I therefore hope that this course will be discouraged. There are some cases of pupils of our own Institution, I regret to say, but it has been hitherto beyond our control, and the same is the case with the other Institutions in the country. Furthermore, there are foreigners who take advantage of the sympathies of the community to throw themselves upon the public at large, and obtain a precarious subsistence in this way.

Mr. GILLET—I do not rise to make any lengthy remarks, but I would like to ask that these resolutions shall not be understood to apply in cases where the pupils of an Institution are passed on certificates from the Principal of the Institution.

Dr. PEET—I expressly state *former pupils*.

Mr. GILLET—I was about to say that we have a large number of pupils who are the children of poor parents, and whose attendance at the Institution depends entirely on their being passed under a certificate from the Principal of the Institution.

Dr. PEET—I go upon that ground myself.

Mr. STONE—I believe that these resolutions ought to be published in a wider manner than by the Reports. They should be not only in our Report, but in the newspapers. It is a standing matter with us to ask passes for Deaf Mutes, and pass them over railroads, on their way to and from the Institution, with a certificate from the Superintendent.

Mr. GALLAUDET—It might also include a few Deaf Mutes who might want to go from one place to another with a certificate of the Principal of an Institution. A man with a

certificate from the Principal of an Institution should have this privilege.

Mr. MACINTIRE—I think the very object of the resolutions was to place them upon the same footing with others. The moment you place Deaf Mutes on a different footing from others, you degrade them, and the class to which they belong.

Mr. FAY—Those resolutions, Mr. President, will do more good to the Institution with which I am connected than any other passed this session. We had two young ladies who have left the Institution for the sake of making a fortune in this way. They got a little square book, which a person could read in very near ten minutes, professing to be their own memoirs. Some friend, taking great pity on them, published it. They take that little book, and go on a railroad with a free pass, and pass right back and forth from day to day on the same road, and when a passenger comes in they say: "I am a poor deaf and dumb girl—am sick, and can't work, and would like to sell you my memoirs if you will buy them." No man cares for a shilling, but gives it right over. One young lady, I have been informed, has cleared, in two years, about eight hundred dollars, and bought her a farm.

Mr. KERR—She'll do to travel. [Laughter.]

Mr. FAY—I think it is a disgrace to our Institutions—I feel it to be a disgrace to myself, personally—and I am very glad to have the sentiment of this Convention to assist me in opposition to these practices. We have another girl just commencing that business, and she will doubtless clear several thousand dollars in a few years, unless she can be stopped.

The resolutions were adopted.

The Hon. W. THOMAS, one of the Trustees of the Illinois Institution, having met with an accident this morning, which prevented his attendance upon the Convention, sent

the following statement in relation to the early history of the Institution, which was read, and ordered to be printed with the Proceedings :

THE ILLINOIS INSTITUTION FOR THE EDUCATION OF THE
DEAF AND DUMB.

In 1838-9, Morgan county was represented in the Legislature by Messrs. C. REAR, WEATHERFORD, and myself, in the Senate ; and Messrs. HENRY, CLOUD, HARDIN, HAPPY, GILLHAM, and HOLMES, (of Cass,) in the House of Representatives. About the first of January, 1839, Mr. O. H. BROWNING, Senator from the county of Adams, approached me one morning in the Senate Chamber, saying that he had a project which he wished me to examine, and assist in securing its adoption ; he handed me a Bill which he had prepared, for the establishment of an Institution for the Education of the Deaf and Dumb, with blanks as to the place of location, and names of Trustees. I read it, and responded forthwith, that I was ready to afford him any assistance in my power. He then informed me that he had been corresponding with Mr. JACOBS, the Principal of the Deaf and Dumb Institution at Danville, Kentucky, and handed me several letters from that gentleman, on the subject of the education of the Deaf and Dumb ; but with whom the correspondence commenced, I do not remember.

The question then arose as to the filling of the blanks in the Bill. Mr. BROWNING said as Adams was on the line of the State, he could not hope to secure the location in that county, and that he was willing to insert the name of the place, in the central part of the State, upon which the most votes could be united.

I replied, that as Morgan county would give three votes in the Senate, and six in the House, if he would insert Jacksonville, we would be more likely to succeed than with any other point ; and upon my assuring him of the hearty sup-

port of the whole delegation from Morgan, he filled the blank with "Jacksonville," as the place of location. I cannot, at this distance of time, repeat all the conversation that passed between Mr. BROWNING and myself, but I am sure that the decision of the question of location was made with reference to the nearly central position of the place, the numerical vote, and supposed effective influence of the representation from the county.

Very shortly after this conversation, probably the next morning, the Bill was introduced by Mr. BROWNING, read, and ordered to a second reading; and in the regular order of business it was read the second and third time, and passed the Senate without being referred to any committee, without one word of debate or discussion, and without the calling of the yeas and nays. After its introduction, the friends of the Bill conversed with Senators on the subject, explained its provisions and objects, and the necessity for such an Institution, so as to render debate or discussion in the Senate unnecessary.

Mr. HARDIN, and the other members of the House, being advised of the introduction of the Bill in the Senate, made it the subject of conversation among their friends, presenting such reasons in favor of its passage, as they thought, should influence action. When the Bill reached the stage for discussion and amendment in the House, it met with serious opposition; not, however, upon the ground of location, but of the propriety of the State engaging in such an enterprise; and, more especially because the Institution was constituted a corporate body, the Bill was amended so as to reduce the appropriation one-half, and make the Trustees, personally, responsible for the faithful application of the funds, and then passed by a vote of fifty-nine to twenty-five.

The appropriation contained in the Bill as it passed, was "one-quarter per cent. upon the whole amount of the annual interest, upon the School, College, and Seminary funds,"

payable annually, which, at that time, amounted to \$1,600 per annum.

In 1839 the resources of the State became insufficient to meet liabilities for interest on the debt created for purposes of Internal Improvement.

In January, 1846, the Institution was opened for the reception of pupils, but owing to severe cold weather, and the unwillingness of parents to permit their children to leave home, not more than two or three Mutes were in attendance at the time appointed, and the business of instruction was not entered upon until February, and then with only four scholars.

In 1846-7, I was again a member of the Legislature, and with considerable difficulty, aided by colleagues, secured an additional annual appropriation of three thousand dollars, payable out of the general funds of the Treasury.

WM. THOMAS.

Dr. PEET offered the following resolution :

Resolved, That the thanks of this Convention are justly due, and are hereby tendered, to the Board of Trustees, and to the Principal, of the Illinois Institution, for their attention and kindness in providing for us a comfortable and pleasant home during the session of the Convention.

The resolution having been read, and the Chair being about to put the question—

Dr. PEET—With your permission, Mr. Chairman, I will make a slight amendment to this, to include the Matron.

Mr. KERR—I would suggest the name of the Assistant Matron.

The amendments were accepted, and the resolution, as amended, was adopted.

Mr. BROWN, the President of the Board of Trustees of the Illinois Institution, arose and said :

The duty of acknowledging the handsome compliment contained in the resolution just passed, devolves on me, and

I perform that duty with the most pleasurable emotions. From the time that we were advised that this Convention would meet with us here, we have looked forward to this time with much good feeling, and high expectations. We have anticipated the meeting of this Convention as an occasion of much pleasure, and I am very much gratified to assure you that our most pleasant hopes have been fully realized.

On meeting with the Convention, yesterday, my attention was attracted, on entering the chapel, to the talented President, (Rev. Mr. STURTEVANT,) long known as one of the first instructors in the West—one of the first in his department anywhere—a noble pioneer of education in Illinois. In looking around, I beheld those who have been, years before I was ushered into this world, associated in the cause of education, and in which cause neither has their sight become “dim,” nor their “natural force abated.” I refer now to the worthy chairman, (Rev. Mr. TURNER,) and Dr. PEET, whose names are associated with deeds of humanity, and labors of love, more glorious than the name of the greatest conqueror, and whose good deeds will remain fresh in the memory of every lover of his race, descending to other generations, fragrant with blessings.

On the platform I also beheld a gentleman, (Rev. Mr. GALLAUDET,) who bears the name and lineaments of a noble pioneer in the instruction of the Mute. His name calls up the most pleasant recollections. He has proved himself to be “the worthy son of a noble sire.”

In turning from the platform to the members of the Convention, I beheld an array of faces marked not only by the highest intelligence, but by the rarest benevolence; and when I listened to the discussions, instead of finding that benevolence confined to a single class of unfortunates, I discovered that it embraced *all* the unfortunate in its aims—that it clasped the world in its arms.

I have no intention of making a speech—only to express the gratification the Board of Trustees and Faculty of this Institution feel in meeting this Convention, and if there is one pleasure greater than another, it would be to have another Convention meet here at some time in the future, when it would be convenient to the members; and when you close these proceedings and depart for your respective homes, I trust you will carry with you such pleasant recollections of this visit to the West as will induce you, if not collectively, at least as individuals, to visit us again. In the onward march of this great country, in material and intellectual wealth, we hope to show a great advance upon what you now see. We are aware that we live in what many of you style the “far West.” On our part we claim to be not far from the center of civilization, though but a few years have elapsed since the forests surrounding us only echoed to the yell of the savage beast, or the untamed Indian. We have now in this town alone, male and female Colleges and Universities, the Hospital for the Insane, and the Institutions for the Blind, and the Deaf and Dumb, each supplied with all the appliances for the accomplishment of their several objects which the most enlightened humanity could suggest.

Much as has been done in Illinois for the relief of the unfortunate, our people do not think their benevolent labors are over. With a Common School System rapidly attaining the highest known standard—with noble institutions for the relief of the Blind, Insane, and Dumb, there is yet another class of unfortunates requiring the attention of the State, having no proper place in any of the Institutions already named, I refer to the Idiotic, whose most unfortunate condition, I am gratified in being able to say, is soon likely to receive that attention from the State which it merits. Our noble Governor has brought that subject before the Legislature, and will do so again, and from the hold which it has upon

the public mind, I am persuaded that at no distant day the aid of the State will be generously extended. I have been emboldened to say this much, knowing the interest you take in all subjects kindred to the specialty in which you labor.

Although Illinois is a young State, her people are far from being niggardly. Although we cannot point you to an old country, hallowed by the sacred associations of the past, we can point you to the broad, ocean-like prairie, with its green and rolling expanse, clothed in beauty, and grand in its silence. With a soil inexhaustibly fertile, yielding everything fitted to man's necessities, to labor in such a glorious field cannot be a realization of the curse pronounced upon man.

Again allow me to thank you in the name of our Board of Trustees and Faculty, for the very handsome manner in which you have seen fit to address them in your resolution. [Applause.]

Mr. JENKINS—Mr. CALDWELL has requested me to offer the following resolution :

Resolved, That this Convention urges upon new States and others the necessity of making early provision for the education of Deaf Mutes, within their boundaries.

Dr. PEET—What is the meaning of that resolution.

Mr. JENKINS—The meaning of this resolution is that this Convention approves of proper efforts for the early establishment in new States, of Institutions for the education of the Deaf and Dumb—not in any particular way, but that they should be established early in their boundaries.

Dr. PEET—I have some doubt as to the propriety of passing such a resolution. That falls within the province of the State authorities, or benevolent individuals who may feel the necessity of making provision for the education of the Deaf and Dumb. As a matter of course, when the proper time comes to found an Institution for Deaf Mutes in a State, where they are yet unprovided for, if that work is undertaken by competent persons the members of this Convention will

exert their whole influence and render any aid in their power in behalf of the undertaking. But if that should imply or countenance the proposition of introducing a Deaf Mute into one of the new States and establishing an Institution for himself, making a nucleus, I object to it, because, in all such cases it has proved a failure, with perhaps one exception. An educated Deaf Mute is not competent to establish such an Institution, and after he has collected half a dozen pupils, he fails. I could refer to three or four cases. But I will not take up the time. I question the propriety of the resolution.

Mr. JENKINS—That is not the meaning of the resolution at all.

Dr. PEET—Then it had better be worded so as not to meet with objection.

Mr. GILLET—I can render an explanation, if Mr. CALDWELL will not think me forward. Mr. CALDWELL has been corresponding with various gentlemen in Minnesota with reference to establishing an Institution. There has been a difference of opinion in reference to establishing it now, or until they become advanced in years.

Mr. FAY—I think they had better wait until they are advanced in years.

Mr. JENKINS—I think that the foundation of a Deaf Mute Institution should be laid by those who have had some experience in the matter, and especially that they should be located at the place where they have the influence of the State, and from my acquaintance with the gentleman who offered this resolution, I am sure that this is his idea—that this Convention approves and urges upon respectable and distinguished individuals, in our new States, to take wise and early measures for the foundation of an Institution, and for its sustenance. That is all that is meant by it, I think.

Mr. GILLET—Another explanation in favor of Mr. CALDWELL. Members may suppose that this is an individual

enterprise. It is not, sir. Leading men of Minnesota have written to Mr. CALDWELL, asking him if he was willing to go there. A large number of other citizens of Minnesota think it would be a credit to their State to establish an Institution at this early period of their history. Mr. CALDWELL is able to speak for himself when in health, but to-day he is so enfeebled that he does not feel able to take part in the proceedings of the Convention. Hence these explanations from me.

The resolution was adopted.

Mr. GALLAUDET—I have a resolution which must not be *switched off* for another. I would prefer that Mr. KERR (*car*) should present it, but as it has fallen to my lot, I will do so. Perhaps at first sight it would appear to be a resolution not fit to be offered; but, like other things, phrases are to be judged of by the circumstances under which they are used. It might seem hardly proper to thank a body of men who have ridden us on a rail, (*laughter*,) but as they have done this so pleasantly, and as some of us feel that we could not have come here without the offer of the ride, the thanks may not be inappropriate.

Resolved, That the thanks of the Convention be *tendered* to the Presidents and officers of the I. C. R. R., St. L., A. & C. R. R., and of the G. W. R. R., and the C. I. R. R., for their liberality and kindness in the facilities offered by them to the members for attending the Convention, and that copies of this resolution be sent to the gentlemen therein mentioned.

Mr. GALLAUDET (continuing)—I can only say in few words that this is not a mere resolution of formal thanks; as for my own part, I really feel indebted to these gentlemen. Without the facilities which they have offered, I could not have attended this Convention.

Dr. PEET—I would add that copies of this resolution be sent to the Superintendents of these roads.

Resolution was adopted.

Mr. FAY offered the following resolution :

Resolved, That the thanks and special acknowledgments of this Convention be tendered to Dr. ANDREW McFARLAND, Superintendent of the Illinois Insane Hospital, for the elegant hospitality and attention extended by him to the members of this Convention.

Dr. PEET—Would it not be well to include the Board of Trustees of the Lunatic Asylum?

Mr. FAY—I accept the amendment.

Dr. PEET—In my remarks, yesterday, at the banquet, I said in reference to the Matron, that I thought she ought to be included, sir, in our thanks; (laughter,) for really, sir, she gave me the best cup of coffee I have drank since I left home.

Adopted.

Dr. DUDLEY PEET—Mr. GAMAGE desires me to offer the following resolution.

Resolved, That the thanks of the Convention be presented to Messrs. TALBOT and GALLAUDET for their kindness in interpreting its Proceedings to the Deaf Mute members of the Convention.

Adopted.

Mr. KINNEY presented the following resolution :

Resolved, That the thanks of the Convention be tended to R. R. HITT, Esq., for the skill, fidelity and courtesy with which he has reported the Proceedings of this Convention.

Adopted.

Mr. NOYES offered the following resolution :

Resolved, That the Hon. GEORGE T. BROWN, Messrs. GILLET and JENKINS, be appointed a Committee, to whom shall be committed the minutes and papers of the Convention for publication and distribution.

Adopted.

Mr. OFFICER offered the following resolution :

Resolved, That this Convention has been highly gratified with the interest manifested by the citizens of Jacksonville in the objects which

have brought us together ; and that in this, we see another evidence of the solid basis on which rests their wide-spread reputation for public spirit, intelligence, and Christian character.

Adopted.

Mr. OFFICER—There is a subject which I would like to bring before the Convention.

Some of the papers presented to us have elicited considerable discussion ; and while their themes are highly interesting and important in themselves, the consideration of them has not seemed to me to be attended with the most practical results.

Although myself deeply interested in these discussions, yet, taking into account the limited time allowed for the sitting of this Convention, I would have been even more gratified, had a portion of that time been occupied with the consideration of some other topics which appear to me eminently practical in their nature.

Not to enumerate, I mention now but one of these—the Monitorial System, as recently introduced and successfully carried on in the New York Institution.

Monitorial Systems, we are all well aware, are no new thing—systems differing essentially in character and in results—systems combining peculiar merits and peculiar defects.

To what extent a model system has been developed in the New York Institution, I am not prepared to say. But from the reports that have come to my ears of its practical operation, and from the encouraging results among the pupils of the Wisconsin Institute, of an embryo system introduced there, I am led to hope for the happiest benefits to issue from a more careful attention to this matter in Institutions for the Deaf and Dumb.

I was in hopes that a paper on this subject would be presented to this Convention; but as it has not been thus formally brought forward, might we not profitably occupy a

portion of to-day in comparing views on this general topic, referring it then to a committee to report upon to the next Convention?

With the particular system now in operation at the New York Institution, I doubt not we would all be interested in becoming acquainted,—its details, its difficulties, its dangers, its safe-guards, the departments into which it has been introduced, and the results. Every such system, when extended, is liable to grow complicated and cumbersome. The monitors are likely to abuse their authority, to exercise partiality, and thus engender animosities.

A system may appeal too strongly to the fears, to the love of approbation, or to the hope of reward. It may, to a great extent, be a species of espionage, blighting the bud of manliness. A system free from defects has perhaps never been devised. Whether the one to which special reference is had, is already the well-proportioned growth of one planted in the soil of true philosophy, or even but the germ of such a product, time and experience will no doubt reveal.

Such a system, complete in its proportions and development, and harmonizing with existing means and appliances for the formation of an upright, substantial character in our pupils, is "a consummation most devoutly to be wished."

If, however, the unfinished business of the Convention will prevent the consideration of this topic, I would suggest that it be referred to a committee, consisting of Dr. PEET, I. L. PEET, and Rev. THOS. GALLAUDET, to report upon at the next Convention.

A member suggests that the report be published in the *Annals*. It could appear at a much earlier date in that publication.

Mr. EDWARD PEET—It was the intention of Mr. I. L. PEET to present a paper on this subject, but the accident

referred to in his letter to the Convention, has so seriously affected his health, that he has been unable to prepare it.

I have no doubt that he will, in a very short time, present through the *Annals* the results of his experiments.

Dr. PEET—Nevertheless, I think it might be well to make out a paper, to be submitted to the Convention.

Mr. OFFICER—I offer, then, the following resolution :

Resolved, That I. L. PEET be requested, at as early a day as will suit his convenience, to favor us through the *Annals* with the details of the Monitorial System, lately introduced into the New York Institution, and the operation and results of the same.

Resolution adopted.

Mr. STONE offered the following resolution :

Resolved, That the thanks of the Convention are due, and are hereby tendered to the Secretaries for the able manner in which they have performed the arduous duties assigned to them by the Convention.

Adopted.

Dr. PEET—There is one other subject, and perhaps two, that claim the attention of the Convention. Up to 1856, the time of the last Convention, we have had a General Committee to attend to the affairs in the intervals of the Conventions. At the last Convention, at my suggestion, that committee, not having anything special to do, was not re-appointed, and its duties devolved upon the Executive Committee.

Mr. TALBOT—I beg the gentleman's pardon, there was a General Committee of five appointed, when the committee of three was, and it included it.

Mr. STONE—The Executive Committee, as I understand it, have but a single duty—the charge of the *Annals*.

Dr. PEET—Is it desirable, sir, to have another Convention ?

CHAIR—That's the question.

Dr. PEET—It is desirable to make some provision as to

the time and place, and I, for myself, should be exceedingly happy to have the next Convention held in New York. It is a central point, and of easy access from all parts of the country, much more so than any other point that can be selected. Business and pleasure bring many persons to New York—members of Institutions—and it would be a very proper place. I am not, however, authorized, because I did not think to bring it before our Board, and I would like the invitation to come with authority; and, with your permission, I move that the subject of the next Convention be referred to the Executive Committee, with power to appoint the time and place.

Mr. MACINTIRE—What Executive Committee?

Dr. PEET—The Executive Committee on the *Annals*, or, if you please, a Select Committee.

Mr. FAY—I hope, for one, that we will hold another Convention in two years. This is the first Convention I have attended, and I have enjoyed it exceedingly. I know, now, how much I have lost in not being present at the former Conventions. I feel that I have been greatly profited here. I am convinced that the cause of Deaf Mute education is greatly advanced by the holding of this Convention. I think we should hold another Convention in two years from this time. I make that motion.

Mr. STONE—I think as highly as any one else of the happy influences of these Conventions. I have attended them all, but it is well known that there is considerable expenditure of time and money involved in attending these Conventions. Some of our schools hold their sessions so late that the Convention meets before the close of the session. In other cases, it is quite inconvenient for some to attend the Convention, as it is in the middle of their vacation. I suppose the amount of time, and money, and inconvenience, involved in attendance upon these gatherings, has much to do with the fact that our largest Institutions are

often represented by only one or two Professors. At the first Convention, there were only six reported as being in attendance. At the second Convention, there were only three Institutions represented, and twenty instructors. At the third Convention, in Ohio, there were nine Institutions represented, and thirty-one instructors. The attendance is naturally the largest from the Institutions nearest. There are certainly very few instructors present, compared with the number in the country. I am in favor of deferring the holding of the next Convention until our brethren are disposed to attend with a full representation.

Dr. DUDLEY PEET—It seems to me that if the subject of holding a future Convention is dropped now, you will never have another Convention.

The instructors of the Deaf and Dumb are now beginning to feel the importance of these Conventions. The proceedings of this Convention have, I think, been much more interesting than those of any previous one. The members of this Convention have so far taken greater interest in it than any Convention before. I think, therefore, by all means, as there are many important subjects which have been discussed at this Convention, and some of them referred to Committees for future reports, that we should not allow these Conventions to be discontinued, but hold them biennially.

Mr. MACINTIRE—The remark was made by Mr. STONE, that these Conventions are poorly attended. There is no object that claims the exclusive attention of any class of persons where the number that attend Conventions is so large in comparison with the whole number engaged in the business—as the cause of Deaf and Dumb education. Look at it in reference to the question of coming to the Convention. The one at Staunton had a good many from the extreme West, and now we have delegates from the extreme South, East, and North. They have come long distances to

attend these meetings. The Institutions represented here are more than half, and from some of these Institutions there are large numbers present. There is a full representation from these distant places, and I think the interest in these Conventions from the first has been a growing interest.

The CHAIR—Dr. PEET's resolution is before you.

Mr. EDWARD PEET—I think the time of holding the next Convention should be two years hence.

Mr. STONE—I prefer the resolution as it is.

Mr. MACINTIRE—Strike out the portion as to time, for it seems to me the place is the only question. Then my friend on my right has a resolution that will cover the ground.

The CHAIR—Suppose Dr. PEET withdraw his motion for a moment.

Dr. PEET—I withdraw it for the present.

Mr. GILLET—I feel a very deep interest in this matter. It is surprising to me that any member should have for a moment a thought of discontinuing these Conventions. I have found them not only very interesting, but profitable to me in my vocation. I trust the time will never come for discontinuing them. I have attended several, and believe each Convention increases in interest and usefulness. This has been the best yet, and I believe the next will be still better than this. If any change at all is to be made, let them be held every year instead of every two years.

Mr. GAMAGE (mute,) addressed the meeting in signs—Mr. TALBOT interpreting. He says: It should be every year. You may make the time oftener by these changes. Wherever the Convention is, whether in New York or Philadelphia, is of no consequence, but the time must be short.

Mr. STONE—The point is not whether we shall have Conventions hereafter, but how often, in how long, or how short a time. I prefer that the resolution on time be placed with the Committee. My desire is to have the Conven-

tions only so often as to be attended by the mass of persons in the business. How often they can be repeated, and secure this attendance, let the committee determine.

Mr. FAY—I withdraw my resolution, and leave it to the committee to fix the time.

Mr. MACINTIRE—I object to the withdrawal.

Dr. PEET—We spend more time in discussing the form than the measure itself. I renew the motion.

Mr. FAY's resolution was then adopted :

Resolved, That we hold another Convention in about two years from this time.

Dr. PEET's resolution was then adopted :

Resolved, That the time and place of holding the next Convention be referred to a Select Committee of three, with power ; to be appointed by the Chair.

The CHAIR named Messrs. H. P. PEET, PORTER, and NOYES, the committee under Dr. PEET's resolution.

Mr. NOYES—I beg leave respectfully to decline, because I have not been accustomed to business proceedings of this kind—never having attended a meeting of the Convention before ; and in a matter of so much importance as the calling of another Convention, a man of more experience than myself should be put in my place.

The CHAIR named Mr. EDWARD PEET in the place of Mr. NOYES.

Mr. OFFICER—There is one point more, upon which I would be glad to have an expression from this Convention.

In several of the Western States, laws were formerly in existence requiring parents of deaf and dumb children to pay for their board and tuition while in the Institution.

Those who were unable to pay, were required, as a condition of the admission of their children as pupils, to obtain from some of the civil authorities, a certificate stating such inability. This has been appropriately designated as "a certificate of poverty."

After an experience of several years, it was found that such laws operated injuriously in a variety of ways. Invidious feelings and unhappy jealousies were fostered among the pupils. The honest pride of poor parents was wounded; they were unwilling to present themselves and their children as paupers before the Institution doors, bearing "a certificate of poverty" in their hands. As a consequence, they kept their mute children at home, to grow up in ignorance,—a burden to themselves, and, in the end, *real* paupers on society. Some parents, able to pay, were unwilling. Others, growing weary of the yearly burden, withdrew their children from the Institutions before their education had advanced far enough to be of essential advantage. While the pupils in each class became thus reduced in number, the necessity for keeping up the same number of classes, and of teachers, still existed,—thus greatly enhancing the proportional expense of educating the remaining pupils. The proportion of parents, *in the West*, able and willing to pay *even for board*, was found to be so small as to give to legislative enactments for its collection the appearance of being a picayune business—too much so to comport with the dignity of a State Legislature.

Sober, second thought, too, after a while, convinced men that such laws were at war with our common school system, which aims to provide by taxation for the education of *all* the children of the State,—rich and poor, fortunate and unfortunate. As the Deaf and Dumb could derive no advantage from our ordinary schools, it was but proper and just that special provision should be made for them. Their misfortune, too, gave them peculiar claims on the score of humanity.

For a State to legislate unfavorably toward a class whose only *crime* was the misfortune of being deaf and dumb, or of having children that were, was revolting to sentiments of justice and humanity. With such evidences of the evil

effects of these laws, public sentiment called for a change. Indiana took the lead in this reform, and other States followed. To the credit of Illinois be it known, she enacted no such laws; but with a large-hearted benevolence, and an enlightened humanity, opened the doors of her Asylums to the children of misfortune.

Ignorant of these facts, the last Wisconsin Legislature revived this cast-off legislation, and donned the tattered coat which other States had thrown aside. The law seems to have been enacted hastily, at the close of the session, without any consultation with those who could have readily stated the facts and experiences against it.

There are members of this Convention who can testify to the evil influence of similar laws in their own States,—I allude particularly to the delegates from the Western Institutions. A corresponding expression, emanating from this Convention, could not but have weight with any Legislature, and influence in protecting future Institutions, in new States, from similar enactments.

Dr. PEET—The question is an important one, indeed; but it seems to me to lie beyond the province of this Convention. This is a matter simply for the authorities of the State in which the Institution is located. They must decide as to the particular measures which are worthy to be adopted in reference to the education of their Deaf and Dumb. Certain States may feel able to do this, and others not able to, but require at least this much—to board the pupil. I do not think, therefore, that we have either the time or the liberty to discuss a resolution of this kind.

Mr. OFFICER—All that I desire is, that this Convention state facts and experiences, known to be such, respecting the operation of such laws in other States,—in the Western States at least. These would carry weight with them, and would speak for themselves. Emanating from this body, and stamped with its endorsement, they would carry addi-

tional weight. The Convention is not expected to pass judgment upon the action of any particular Legislature. How can such an expression be construed into a stepping out of our province? What Legislature would regard it as interference?

Dr. PEET—Does the Legislature do anything more than require the parents who are able to, to support their children? That is the same thing that is done in New York and New England—those who are able to pay are required to do it.

Mr. MACINTIRE—There is a resolution before the Convention, to which this does not relate. I should like to enter into a discussion, but we have not the time. It is now past one o'clock, and the cars upon which some of the members leave, start soon.

The minutes of the Secretary were now read, amended, and adopted.

The CHAIR (Mr. TURNER)—Gentlemen: I cannot suffer you to separate without expressing my great gratification in seeing so many officers and instructors of the Deaf and Dumb together at this time. It is a matter of great satisfaction to me, and I have no doubt it is to you all, to be here. It gives promise that the great enterprise in which we are engaged will be successfully prosecuted—will be carried forward to its final consummation in the enlightenment and moral elevation of the whole unfortunate class of the Deaf and Dumb in the country. That is the object towards which all our efforts are directed. Let us ever keep it steadily in view, and prosecute it with zeal and energy, —striving not only to enlighten the minds of these children, but to improve their hearts, and fit them for usefulness in life, that they may become respectable and virtuous citizens in the places where they live, and finally, that they may all be brought by our efforts and the grace of God into that

better world, where we all hope finally to rest from our labors.

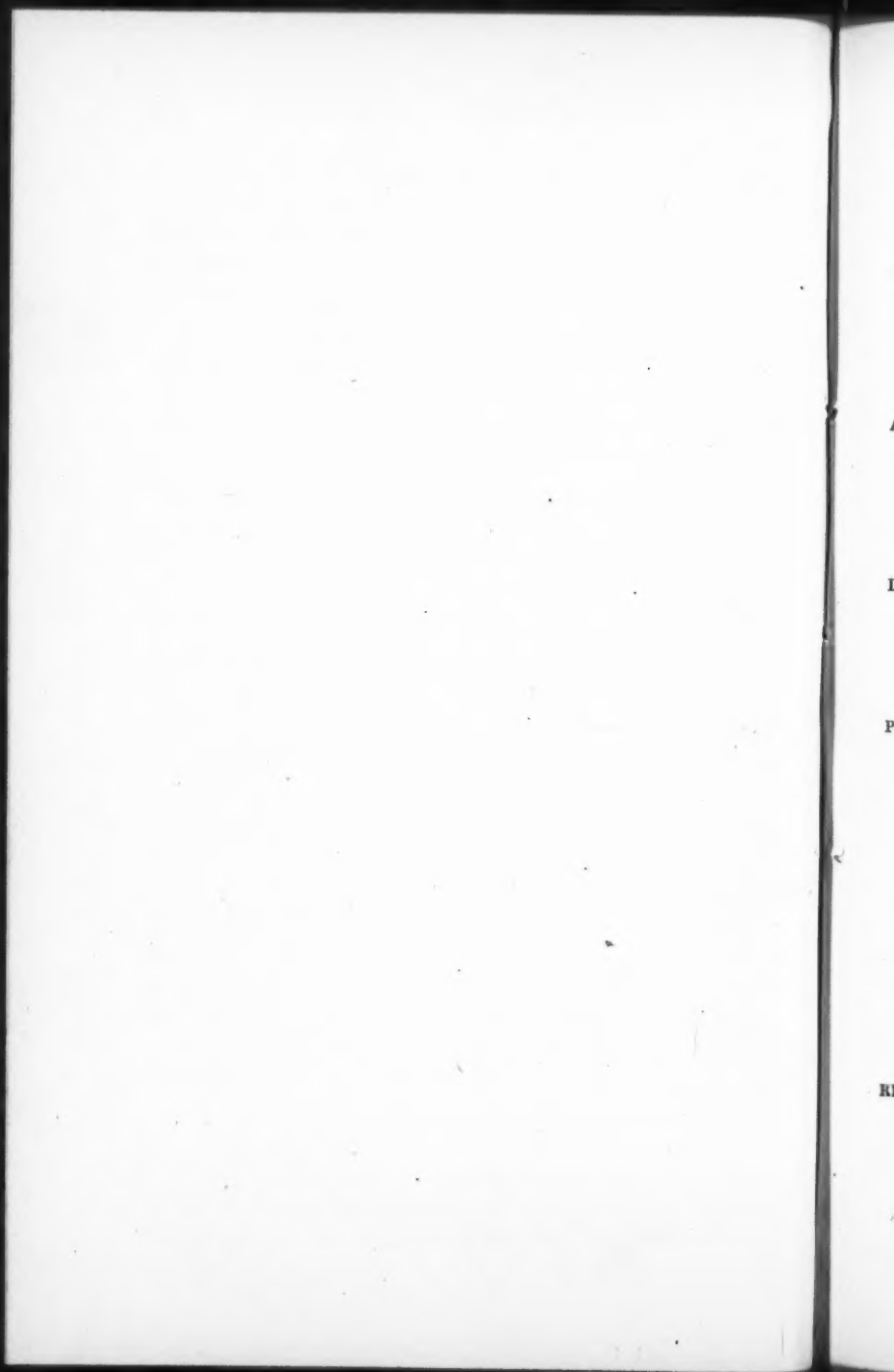
I must bid you farewell, with the hope that all of you, when you reach your respective homes, will continue to prosecute your work in this noble cause with more pleasure to yourselves, and more profit to your pupils, and that at the end of all things earthly, we shall meet together in Heaven.

Mr. GILLET—Before the motion to adjourn is put, I move the adoption of the following resolution :

Resolved, That the thanks of this Convention be tendered to Rev. W. W. TURNER, Vice-President of this Convention, for the dignified manner in which he has presided over us this day.

Adopted.

The Convention then adjourned *sine die*, Mr. OFFICER closing the proceedings with a prayer in the sign-language, when the Convention separated.



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